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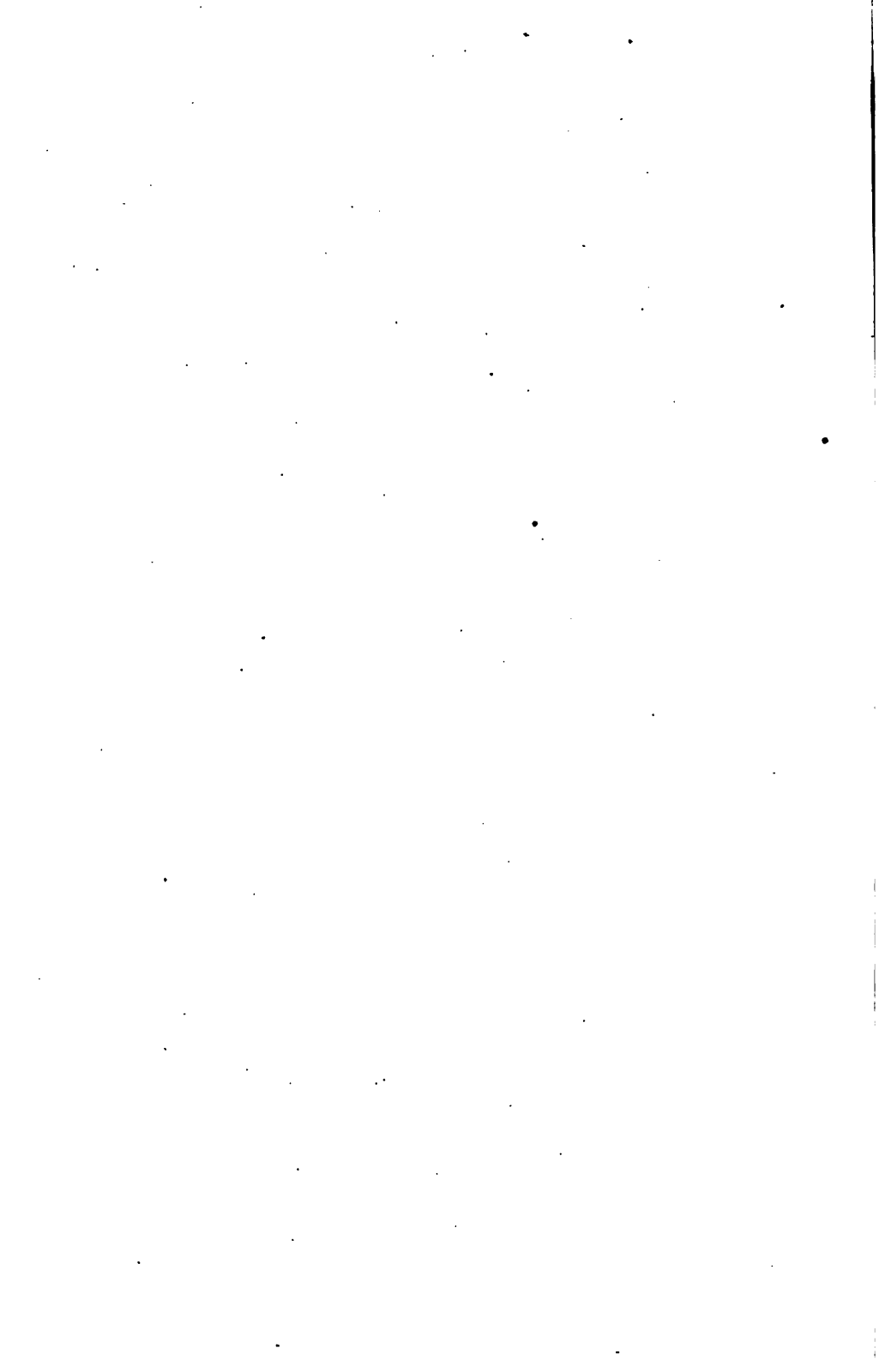
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KEBLE COLLEGE
OXFORD

S.MARK'S DAY. MDCCCLXXVI.





KEBLE COLLEGE.

St. Mark's Day,

1876.

AN ACCOUNT
OF THE
PROCEEDINGS AT KEBLE COLLEGE

ON THE OCCASION OF THE
OPENING OF THE CHAPEL

AND THE
*LAYING OF THE FOUNDATION-STONE OF THE HALL
AND LIBRARY*

ON
St. Mark's Day, 1876

WITH THE
SERMONS AND SPEECHES THEN DELIVERED

AND A
DESCRIPTION OF THE CHAPEL



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INTRODUCTION.

THE account of the proceedings on the occasion of the laying of the first stone of Keble College, which was published in 1868, contains a narrative of the early history of the College, and of the hopes with which its promoters entered upon their undertaking.

The dedication of the new Chapel, and the laying of the foundation stone of the Hall and Library, on St. Mark's Day, 1876, form a new landmark in that history, and one of the earliest fulfilments of these hopes : and it has accordingly been thought fit to publish an account of the proceedings of that day. Such a publication will have a permanent value among the documents from which the history of the College can be gathered ; and many, whether present or absent, have expressed a wish to have some lasting record of the speeches and sermons then delivered.

The sum originally subscribed to the memorial fund, which amounted to £50,025 10s. 10d., was expended in the purchase of a freehold site and the erection of rooms for a hundred undergraduates and six tutors. It was impossible at that time to build any of the chief public buildings of the College on a permanent scale, but for immediate

needs a temporary Hall and Chapel were erected and the College was opened at once, in October 1870, the Warden and Council feeling confident that if their work was done to the best of their power and in loyalty to the motives of the founders, they could trust to the liberality of English Churchmen to supply such needs as were still lacking.

That confidence was not misplaced. Far sooner than the most sanguine anticipations could have predicted, they have received a substantial acknowledgment that the work which the College is attempting to perform does meet with approbation. In the summer of 1872 the munificent offer of a permanent Chapel was made on the suggestion of Sir J. T. Coleridge by Mr. W. Gibbs, of Tyntesfield, and three years later, in the summer of 1875, a similar offer was made through a member of the same family by two anonymous donors, of a building which should contain both Hall and Library. It was with the combined object of the opening of the new Chapel and the laying of the foundation stone of the Hall and Library that the friends of the College met on St. Mark's Day.

It should be stated that the Chapel was not then consecrated. Some legal questions had been suggested as to the possible effect of the consecration in restraint of powers given to the authorities of the College by its Charter. It was agreed therefore between the Bishop of Oxford and the Council, that the consecration of the Chapel should be deferred. The services will be performed under a licence similar to that which the Bishop

has already given for the use of the temporary Chapel.

The foundation stone of the new Chapel had been laid by Mr. Gibbs himself on St. Mark's Day, 1873, amid many eager, though scarcely sanguine hopes, that he might be spared to see the completion of the work. That, however, was not to be. He entered into his rest in 1875, full of years and honour, and leaving many a memorial of himself in deeds of love and kindness and substantial testimonies to his munificence in many a Church built in various parts of England, in none perhaps more beautiful than this his last gift to the Church.

The Chapel, which has occupied rather more than three years in building, has been erected by Messrs. Parnell, of Rugby, from the designs of Mr. Butterfield, the architect of the whole College. It stands in the north-east corner of the principal quadrangle, the east end facing the Parks, and the western window rising above the roof of the northern block of the College buildings to which it is attached. The western doorway of the Chapel is approached through a short cloister within this block of buildings. Like the rest of the College, it is built mainly of red brick, very largely relieved with features of Bath stone. It forms a lofty mass, and is flanked with heavy buttresses on either side, which end in stone pinnacles above a stone cornice and parapet. Externally, as internally, the wall is divided into three horizontal spaces, the lower one being arcaded in stone, the middle relieved by surface pattern work, and the

highest space filled with a range of large and lofty windows. The window sills are at a height of 40 feet from the ground, in order to leave room for the interior decoration. The height on the outside is 90 feet from the ground to the ridge of the lead roof; the width internally is 35 feet, and the length 124 feet. On the south side, which faces the quadrangle, the line of building is broken by the organ chamber treated as a large south transept, with a sacristy adjoining its east face, and by the richly ornamental entrance porch in the westernmost bay, which rises to the top of the building. Immediately above its entrance is a representation of the *Agnus Dei* within an arch, while higher still a pelican feeding its young forms the finial of the lower stage of this porch, and symbolises the sacramental union of Christ with his people. The gable of the entire porch at its full height is finished by a figure 9 feet high of the Archangel S. Michael with the dragon under his feet. In each of the buttresses is a niche. These niches are filled with statues, the westernmost of which on each side, as far as the transepts, represent Old Testament, and the easternmost ones, New Testament saints. Beneath this range of niches at the eastern end are two larger niches with statues representing the Annunciation, the Angel Gabriel on the left, the Blessed Virgin on the right, with figures of SS. Peter and Paul in the smaller niches above them. At the western end, the large southern niche is occupied by a statue of Archbishop Longley, in cope and mitre, carrying a crozier. As Archbishop of Canterbury he laid

his hands on the altar

the first foundation stone of the College on S. Mark's Day, 1868. In the northern one will probably be placed a corresponding figure of the Marquis of Salisbury, the Chancellor of the University who officially attended the opening of the same College buildings at the time of his installation in 1870, and who on last S. Mark's Day laid the first stone of the new Library. In the interior the Chapel is divided into six bays, of which the first three form the nave, and the fourth the choir, and transepts, which rise two steps from the nave; the last two bays are devoted to the sanctuary, which rises gradually six steps to the level of the foot-pace of the altar. In the nave are oak seats upon an oak floor, calculated to hold 212 undergraduates. In the arrangement of these seats the ordinary tradition of College Chapels has been departed from, and they are arranged so as to face eastward. That tradition arose at a time when all the members of a College were on the Foundation and remained life members of it: consequently, permanent stalls were assigned to them in the Chapel, as in Cathedrals to members of the Cathedral body. The existence of undergraduate commoners was an excrescence upon each foundation: it was a gradual growth, and accommodation was gradually provided for them out of the space made available by the non-residence of Foundationers, until they came to form the main body of worshippers. Thus the state of things which gave rise to the ordinary arrangements has been considerably modified in other Colleges: in Keble College it does not exist at all. The main body of those who

attend the Chapel services consists of undergraduate commoners, who are members of the College for three or four years at the outside, and who, as far as regards residence, have no connexion with it beyond that time. To have fitted the whole Chapel with stalls looking north and south would have been a reproduction of a type of arrangement which has no relation to the circumstances of the body. As the circumstances which caused the exceptional arrangement elsewhere do not exist here, it remained to fall back upon the normal position which is found in parish churches, whereby all Christian worshippers who are not taking part in leading the service face the altar.

In the choir space between the transepts are stalls of oak and walnut wood for the Warden, Council, Tutors, and Choir, and in the shallow northern transept is a seat for the ladies who are connected with the College. The large southern transept is filled by the organ in an oak case which, like every thing within the Chapel, is the gift of Mr. Gibbs. In the centre of the choir is placed a brass lectern with a figure of St. Mark in the pedestal, and in front of this, at the foot of the chancel steps, is an oak and walnut litany stool. Behind the altar, which is the same that has been in use from the first in the temporary chapel, is a super-altar of red granite, resting upon a white marble wall which carries a reredos composed of alabaster, granite, and various marbles. This is divided into three large panels, the two side ones being again divided. In the centre is a large Latin cross of white marble; in the side

panels are mosaics representing the four living creatures of the Apocalypse, frequently treated as emblems of the four Evangelists. The whole is surmounted by four figures of angels in alabaster, carrying various musical instruments.

The mural decoration is uniform throughout the whole Chapel, except that it increases in richness of treatment as it approaches the east end, alabaster and marble being used there instead of stone for the tracery and columns, and that the space below the mosaics in the northern transept is filled by large slabs of Sicilian marble intended for memorial inscriptions. This decoration is arranged, as on the outside, in three stages. In the lowest is a stone arcading on a background of coloured bricks, with bands of stone running through them incised with various patterns in dark mastic. This kind of decoration is largely used in various ways throughout the entire Chapel. Above this arcading, resting on a richly-carved cornice are ranged subjects and figures in mosaics framed in large stone panels; and immediately above these is the range of large stone windows already mentioned. These are filled with stained glass, and above them a vaulted ceiling springs at once from carved capitals carried on large shafts of dark Devonshire marble. This is painted and gilded throughout. Above the vaulting is a space for two heavy bells, reached by a turret staircase on the north side, which leads upwards to the gutters and downwards to a furnace and other rooms in the crypt. The Chapel is warmed with hot water pipes and lighted with gas coronas bracketted from the marble wall shafts.

The painted glass in the windows and the mosaics in panels on the walls are meant to illustrate as completely as the space will allow, and in some sort after the manner of the "Christian Year," the successive dealings of God with His Church—Patriarchal, Jewish, and Christian. They bring out by means of type and antitype the relationship of the Old to the New Testament and show the process of God's gradual revelation of Himself in Christ.

The figures on either side at the west end of the nave represent four angels; those on the north side St. Michael and St. Gabriel, those on the south, St. Raphael and St. Uriel. Beyond them, the histories of Noah, Abraham, Joseph and Moses, which occupy the rest of the side panels in the western half of the Chapel, with the figures of the twelve minor prophets in the four windows above them and of the four greater prophets, with David, Solomon, Samuel and Elijah in the west window, refer to the earlier dispensation. On the north side are represented three scenes from the life of Abraham: in the centre panel Abraham is offering up Isaac, a type of the sacrifice of our Lord by God the Father¹. The side panels represent Melchisedec meeting Abraham and bringing forth bread and wine to refresh him after his victory², and Abraham interceding for Sodom, as the angels depart from him³. Then follow three scenes from the life of Moses. In the central panel he is pointing the people bitten

¹ Gen. xxii.; cp. St. John iii. 16.

² Gen. xiv. 18.

³ Gen. xviii.

by the fiery serpents to the brazen serpent, a type of our Lord upon the Cross⁴. The side panels represent him bringing down the Law from Mount Sinai⁵ and striking the rock at Horeb to furnish water for the thirsty Israelites⁶.

On the southern side the histories of Noah and Joseph are similarly treated. In the first three panels is the history of the Ark, the type of the Church of Christ⁷. In the right panel Noah is represented as building the Ark, and in the left he with his family and various living creatures are entering into it; in the central panel he offers sacrifice to God after the abatement of the Flood, and the rainbow typifies God's covenant of mercy with him and all living creatures for all future time⁸.

The next three panels represent the history of Joseph: on the left his two dreams⁹; in the centre his sale by his brethren to the Midianites, typifying the sale of our Lord by Judas¹⁰; on the right the fulfilment of his dream, when his brethren bow down before him in Egypt¹¹.

The whole of the eastern half of the Chapel represents the later dispensation of the New Testament. In the north and south transept windows are central figures of St. Peter and St. Paul with one of the four Evangelists on either side of each Apostle. The mosaic in the north transept represents the Annunciation on

⁴ Numb. xxi. 9; cp. St. John iii. 14.

⁵ Numb. xx. 11; cp. 1 Cor. x. 4.

⁶ Gen. viii. 20.

¹⁰ Gen. xxxviii. 28.

⁵ Exod. xxxiv.

⁷ 1 St. Peter iii. 20.

⁹ Gen. xxxvii. 5-10.

¹¹ Gen. xlii. 6.

the left, the Nativity in the central panel, the Baptism by St. John Baptist on the right.

In the chancel is a large mosaic of the Crucifixion on the north side. Our Lord hangs upon the Cross, attended by the Blessed Virgin and St. John, while St. Mary Magdalene embraces the foot of the Cross; the attendant soldiers stand at the side bearing the lance and the sponge: angels hold chalices to the wounds in the hands; a hand issuing from a cloud holds another to the wound at the side, and a fourth chalice is placed beneath the feet.

On the opposite side is represented the Resurrection. Our Lord rises with a banner of triumph: angels swing censers on either side of him, while the soldiers sleep beneath.

The Ascension is represented in the glass of the eastern window. The series is continued to the present time by a mosaic quatrefoil beneath the east window, which represents our Lord as He revealed Himself after His Ascension to St. John in the Isle of Patmos, "one like unto the Son of Man," present in His Church now and till the end, the Church being symbolised by the seven candlesticks around Him, and her chief ministers by the seven stars in His right hand. It conveys to the eye the promise given of His perpetual presence.

Christian saints in mosaic panels on either side support the figure of our Lord. On the north side, beginning at the Crucifixion, are St. Matthew, St. Catherine, St. Anthony, St. George, St. Edward the Confessor, St. Boniface, St. Peter, St. Barbara,

St. Mary Magdalene, St. John the Evangelist. On the south side, beginning at the Resurrection, are St. Bartholomew, St. Hilary, St. Francis of Assisi, St. James the Less, St. Agnes, St. Andrew, St. Stephen, St. Cecilia, St. Paul, St. James the Greater. The Greek and Latin doctors are represented in the four side windows above; St. Jerome, St. Ambrose, St. Gregory, St. Augustine on the north side; St. Gregory Nazianzen, St. Athanasius, St. Basil, St. Chrysostom on the south.

At the west end of the Chapel is depicted in three mosaic panels the future second coming of our Lord to judgment. He is enthroned with the Apostles, and is attended by angels, bearing the instruments of His Passion, the cross, the crown of thorns, the spear, and the nails. The figure of St. Michael the Archangel in the centre of the lower part of this picture divides the saved on the right hand from the lost upon the left hand of our Lord. Along the foot of the middle panel are the words, "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

The scheme of the glass and the mosaics has been arranged by Mr. Butterfield and executed under his minute supervision by Mr. A. Gibbs of Bloomsbury Street, London.

The Hall and Library will also be erected from designs by Mr. Butterfield. They will stand on the south side of the Quadrangle and will be approached by a large stone staircase. Two Common Rooms, a Lecture-Room and Kitchen Offices will be arranged beneath them.



Proceedings.

THE proceedings of the day commenced with a choral celebration of the Holy Communion in the new Chapel at 7.30 a.m., at which there were about 350 communicants. The celebrant was the Archbishop of Canterbury, the Visitor of the College, who entered the Chapel preceded by the Bishops of Salisbury, Rochester, Ely, Tennessee, Maritzburg, Bishop Abraham, the Warden of the College, the clerical members of the Council and of the staff. As soon as the members of the procession had reached their stalls, Mr. A. Gibbs advanced to the chancel-steps and, as the representative of the donor, presented to the Warden the key of the Chapel and the following deed of gift:—

WHEREAS William Gibbs, late of Tyntesfield, in the diocese of Bath and Wells, was moved by the love of God to build a Chapel for the use of the Warden, Council, and Scholars of Keble College, and having set apart a sum for this purpose departed this life before the full completion of his pious design, Now I, Antony Gibbs, his eldest son and representative, do bear witness to the fulfilment of his intentions, and in his behalf do hereby declare this Chapel

to belong for ever to the said Warden, Council, and Scholars, in full confidence that so far as in them lies due use will be made thereof, and that the worship of Almighty God will be for ever solemnized therein according as this Church and Realm hath ordered the same. In testimony whereof I have hereto set my hand and seal on the Feast of St. Mark the Evangelist in the year of our Lord God One thousand eight hundred and seventy-six.

ANTONY GIBBS.

J. A. SHAW STEWART, *Witness*.

The Warden having received this turned to the College and said :—

In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Forasmuch as it pleased Almighty God to put into the heart of His servant, William Gibbs, whom he has since graciously taken unto Himself, to build this glorious House to His honour and service, and more especially for the use of this College, founded in pious memory of John Keble, sometime a priest in the Church of God ; now I, Edward Stuart Talbot, Warden of the said College, do humbly accept this House of Prayer, and call upon you all to thank Almighty God with one accord for perfecting his great mercy vouchsafed to us His unworthy servants, and to beseech Him to give us grace to use it aright, remembering alway that except the Lord build the House, their labour is but lost that build it.

The hymn “Veni Creator Spiritus” was then sung in Latin, and the Holy Communion was celebrated by the Visitor ; the Epistle was read by the Warden, the Gospel by the Bishop of Salisbury ; the Bishops of Rochester and Ely, Dr. King, Rev. P. G. Medd, Rev. W. Lock, and Rev. F. J. Jayne also assisting in the administration.

After the service was over and the blessing pronounced by the Visitor, the hymns "O Food that weary pilgrims love" and "Jesu, my Lord, my God, my all," were sung by the choir, and the procession left the Chapel in the order in which it had entered it.

The next service was held at 11.30. Shortly before that time a procession was formed on the south side of the quadrangle, consisting of the Visitor, the Chancellor of the University, the Bishop of the Diocese, the Bishops who had been present at the first service, the Warden, Council, and members of the College, which moved round the quadrangle, chanting Psalm lxviii. As soon as they had arrived in the Chapel, Mattins were sung by Dr. Mylne, the Bishop-designate of Bombay, the lessons being read by Lord Beauchamp and Mr. Gathorne Hardy, the senior members of the Council present. After Mattins were ended, the hymn "Behold the messengers of Christ" was sung, and the sermon was preached by the Rev. E. B. Pusey, D.D., Canon of Christ Church, preceded by the following bidding prayer :—

Let us pray

For Christ's Holy Catholic Church ; especially for that pure and Apostolical Branch of it established in this realm, and herein for our Sovereign Lady, Victoria, by the grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, in all causes and over all persons ecclesiastical and civil, within her dominions supreme : For Albert Edward, Prince of Wales, and all the Royal Family : For the Lords and others of Her Majesty's Most Honourable Privy Council : For the Great Council of

the Nation now assembled in Parliament: For the Nobility and Gentry of this Land: For the Magistrates and others who are in authority: That all, in their respective stations, may labour to advance the Glory of God, and the present and future welfare of mankind; remembering that solemn account which they must one day give before the Tribunal of God. Let us pray also for the whole Commons of this Realm, that they may live in the true faith and fear of God, in dutiful obedience to the Queen, and in brotherly love and charity one towards another. But for the sake of all, let us pray for the Clergy, whether Bishops, Priests, or Deacons; that they may shine as lights in the world, and adorn the doctrine of God our Saviour in all things: And, for a due supply of persons qualified to serve God in Church and State, let us implore His especial Blessing on all Schools and Seminaries of religious and useful learning: particularly on our Universities: and here in Oxford pray we for Robert, Marquis of Salisbury, our honoured Lord and Chancellor, for the Rev. the Vice-Chancellor, the Doctors, Proctors, all Heads of Colleges and Halls, with their respective Societies, and as I am more especially bound to pray, for the good estate of Christ Church, and of Oriel and Keble Colleges, and therein for the Very Rev. the Dean, the Rev. the Provost, the Warden, the Canons, Council, Students, Fellows, Tutors, Chaplains, and all other Members of those Societies. That in these and all other places more immediately dedicated to God's Honour and Service, whatsoever tends to the advancement of true religion and useful learning, may for ever flourish and abound.—To these our Prayers, let us add our unfeigned Praises for Mercies already received: For our creation, preservation, and all the blessings of this life: and, as we in this place to-day are especially bound to add, for the liberality which God put into the hearts of those who joined to found Keble College in pious memory of the Rev. John Keble, as also for the munificence of later benefactors of the same, such as were the Rev. William

Wills, of Holcombe Rogus, and more particularly William Gibbs, of Tyntesfield, in the County of Somerset, by whose devotion this house has been built to the honour of Almighty God. But above all, for the inestimable love of God our Heavenly Father in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. Finally, let us praise God for all His Servants departed this life in His faith and fear; beseeching Him to give us grace so to follow their good examples, that this life ended, we may dwell with them in life everlasting.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power and the glory, For ever and ever. *Amen.*

After the sermon was over, the hymn "Now thank we all our God" was sung, and the blessing pronounced by the Bishop of the diocese.

"BLESSED ARE THE MEEK."

S. MATT. V. 5.

"Blessed are the meek: for they shall inherit the earth."

THE Beatitudes stand in the forefront of the Gospel, as a sort of proclamation, what must be the minds of those, who would be, themselves, followers of Jesus Christ, good soldiers in *His* army, which was to prevail by the Blood of the Lamb and, through the merits of that one meritorious Sacrifice, their own self-sacrifice, until the kingdoms of this world should become the kingdoms of God and of His Christ. This their purpose was not explained then. But thus much lay upon the surface, that when the multitudes came around, Jesus went up into a mountain and pronounced these blessings, as a prelude to His fuller teaching. He seems to say, by the place which He assigns to them, "Of such as these, and these only, is My kingdom: this is the alphabet to be learned by My disciples: whoso learneth not these first precepts will be turned back by others, with which he will meet hereafter: look well at them, acknowledge them, as at least to be worked into your souls hereafter, and so, follow Me."

Plainly the very union of them implies thus much, that no one is complete in itself. No one could or would fulfil the one, who had not learned others also.

To mention two, not on the surface connected, the merciful and the pure in heart, how many in the world's estimation seem to be merciful, to a certain degree, i. e. to have pity on the poor, to do generous actions, who yet do not profess to be pure in heart! Yet Nathan's parable, which brought repentance to David, shews how intensely selfish impurity becomes. All those who suffer by man's sins, of which they become the accomplices, were some one's "little ewe-lambs" once: any how they were Christ's lambs, washed by His Blood, sealed by His mark, received into His Bosom.

But also there is this common to all, that they all imply some degree of self-denial, self-sacrifice or temporal hardness, willingly endured for the sake of God. Of some this is expressed, as of those in whom the blessings culminate, those who are "persecuted for righteousness sake," and, "when men shall revile you and persecute you and say all manner of evil against you falsely, for My sake." But "mourning" too is from some outward or inward sorrow, although this issues in the cry of the soul to God: rarely would it, unoccasioned by ought besides, be solely from the soul's missing its seemingly absent God. Hunger and thirst after righteousness are the burning disquiet of the soul, through the body of death in which it is imprisoned, and for its unlikeness to its God. The histories of saints attest with what hardness and self-discipline purity of soul is, by the grace of God, maintained: the history of sinners, how incompatible it is with self-indulgence or fullness of bread. Mercifulness, in its very name, implies a fellow-suffering. Compassion, sympathy, mitleid,

mark by their very names that there is no true fellow-feeling, unless we ourselves, in our degree, suffer with those who suffer. Of involuntary poverty there can be no question; all by nature shrink from it, as involving privation, hardship, scarcity of things pleasant, bodily sufferings; and yet, well-used, it must be blessed, since it was the lot which our Lord chose for Himself and His Apostles. Poverty of spirit also cannot be obtained but by much mental privation, cutting off occasions of self-display, curbing its own spirit, checking all self-elation, whether from within or from worldly prosperity or popular favour, immersing itself evermore in the abyss of its own nothingness, and knowing itself to be nothing (not saying it only,) and God to be all.

So lastly, as to this Beatitude "Blessed are the meek." Meekness is not easiness of disposition, even if "not," by nature, "easily provoked:" it is not sweetness of temper, beautiful as this is. It is not kindness, nor gentleness, nor kind-heartedness. These are, or may be, beautiful natural gifts of God. It is a grace formed by suffering; as, in the language moulded by the Spirit of God, afflicted, suffering, meek, humble, are scarcely distinguishable^a; a prosperous man in this world would not ordinarily have these graces specially called out, and so, in the Old Testament, in which God drew His servants more, as little children, by temporal rewards, the mention of meekness is rare, and those who are so called are mostly implied to have been in suffering^b; as one

^a ַעַי, one afflicted and meek; ַעַי, one meek, but mostly afflicted.

^b The singular ַעַי "meek" only occurs Nu. xii. 3, of Moses; the meek (plur.) are implied to be in trouble. Ps. ix. 13. x. 12.

would not call one "patient," who had nothing to endure. It is, we know, "*one who suffers.*"

So, beautiful and joyous as this our redeemed world is, because it is engoldened with light from above, suffering is stamped upon it, as the condition of God-given excellence. So was each pattern of meekness in the Old Testament formed. How fiery was Moses, when he thought that his brethren would have understood by his slaying the Egyptian, how that God by his hand would deliver them^c! And God sent him into the wilderness and tamed him for those forty years, with no employment that we know of, but to tend the flock of his father-in-law: to long, it may be, for the redemption of his people and to hold converse with his God, until, when he had reached the utmost limit of man's usual term of life, God sent him, armed with His own might but with his shepherd's crook only for his weapon. When he said, in consciousness of his own powerlessness, "^dWho am I that I should go unto Pharaoh, that I should bring forth the children of Israel out of Egypt?" then was he a fitting instrument in the Hands of Him Who useth the "^eweak things of the world to confound the things which are mighty." Yet not even so, nor until he had endured the continued contradiction and ingratitude of God's people, ever

(and so, 16) xxxiv. 3, lxix. 33, lxxvi. 10, cxlvii. 6, Pr. xiv. 21, Isa. xi. 4, lxi. 1. Suffering is mentioned in the context Ps. xxxii. 27; they are united with the poor, Isa. xxix. 19. Am. ii. 7. There is no mention of suffering, Ps. xxv. 9, xxxvii. 11, cxlix. 4. Pr. iii. 34. xvi. 19, though here contrasted with wealth. "Meekness" (subst.) is only mentioned Ps. xv. 33. xviii. 12. xxii. 4. Zeph. iii. 3. as an attribute of the Messiah, Ps. xlv. 4. and of God Ps. xvii. 36.

^c Acts vii. 25.

^d Exod. iii. 11.

^e 1 Cor. i. 27.

hardening their hearts at each fresh trial, reproaching him for their deliverance, almost ready to stone him^f, ready to be worn out by his daily toil for them, interceding with God again and again for them, did he come to be entitled “^gvery meek above all the men which were upon the face of the earth,” and then God declared unto him that He would speak with “^hhim mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold.”

How does the Apostle, who had learned the blessedness of endurance (“ⁱwe count them happy which endure,” as if it were the received maxim and practice of Christians) how does he burst out in admiration at the patience of Job, as an ensample to us, “Ye have heard of the patience of Job, and have seen the end of the Lord;” how He requited him. “^kBlessed,” says a father, “was Job, while he lived righteously in riches; but more blessed, when he was more righteous in poverty. Blessed was he, when surrounded by ten sons; more blessed, when, stricken at once with fatherlessness of all, he remained immoveable in the love of God. Blessed was he in soundness of body, more blessed was he made by its sores; more blessed too amid the ashes, than in the palace inlaid with marble.”

How meek was David, when his humility moved even Saul who was seeking his life^l: “After whom dost thou pursue? after a dead dog, after a flea?” or again in the humility of his penitence, when he

^f Exod. xvii. 4.

^g Num. xii. 3.

^h Ib. 8.

ⁱ S. James v. 11.

^k S. Fulg. Ep. ii. 9. ad Gall. Bibl. P. ix. 88.

^l 1 Sam. xxiv. 1-15. xxvi. 18-23.

said to those who would avenge him, "Let him curse, since God hath said unto him, Curse David." One brief hour of self-exaltation and self-confidence brought those terrible sins, which have been an occasion for blasphemies to this day, that God so forgave and so loved one who had so sinned, but who, save in that one dreadful fall, so loved Him and so repented.

What should one say of that great cloud of witnesses, unknown to man but known to God, the saints and martyrs of the Old Testament, types beforehand of our Lord, who had ^m trials of mockings and scourgings, of bonds and imprisonment, who were stoned, sawn asunder, slain with the sword, wandering in sheepskins and goatskins, destitute, afflicted, tormented?

And when He, the long-expected, was to come, He to "Whom the obedience of the nations" was to be, He, in Whom "all the families of the earth were to be blessed;" He, Who should crush the head of the Enemy of our race; He, through Whom the law was to "go forth out of Zion and the word of the Lord from Jerusalem," "Who should judge among many people and judge strong nations afar off," in what guise was He to come? We know the Gospel written in the prophets. As one "Whom man despiseth, He Whom the nation abhorreth, He, the servant of rulers," Who "gave His back to the smiters, and His cheeks to them that plucked off the hair," Who "hid not His Face from shame and spitting," "despised and rejected of men, the Man of Sorrows and acquainted with grief," oppressed and willingly enduring it, yet,

^m Heb. xi. 36, 37.

withal "brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so He opened not His mouth." He should come a king, but in no kingly guise; lowly and riding on an ass; kings should arise and worship, because He was despised: He should justify many, because He should bear their iniquities; He should divide the spoil, "because He poured out His soul unto death, and was numbered with the transgressors."

And when He came to save us, how was He received? The Beloved disciple sums it up: "The light shineth in darkness, and the darkness comprehended it not. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." Until the hour came to fulfil His mission, He increased in favour with man, as with Godⁿ. But then! S. Paul, even after having spoken of those Sufferings of the Cross, singles out as the chief, "Behold Him, Who endured such contradiction of sinners against Himself." Those Sufferings were to Him, what we cannot imagine. For He only knew the depths of endless misery, from which He came to save them; and they, in their contradiction, refused to be saved. He only knew that portion of endless bliss, in which He would have placed each of them; and they, one by one, would not. He Alone knew the Infinite depth of that holiness, against which they blasphemed. He only, in His Infinite love, could feel, what a wound it was to that love. Conceive yourself, with charred hands, labouring to rescue a tender child from the fire which would con-

ⁿ S. Luke ii. 52.

^o Heb. xii. 3.

sume her, and her even passionately putting aside the hand which would rescue her, and turning the more to it. And yet this was the whole of His ministry! The more He would do for them, the more they turned against Him. Holy Scripture gives some few instances of it; but, at the last, when the Chief Priests and all the Council sought for false witness against Jesus to put Him to death, "P many," we are told, "bare false witness against Him; but their witness agreed not together." God did not will that Holy Scripture should be occupied with the false witnesses which they then bare. It mentions only one thing, which they alleged, which so far was nearly true. They alleged that they themselves heard Him say it; yet they alleged it wrongly, for they say, "we heard Him say, I will destroy," whereas He said "Destroy;" which, of course, they would not do as to their material temple. Yet even so their inferences were untrue: "neither so did their witness agree together." Yet they would have Him answer their false-witness, hoping even thus to extract something which they might distort against Him. How they watched Him and sent forth spies, which might feign themselves just men^q, that they might take hold of His words! And when He, Who shall be Judge of quick and dead, was before His earthly judge, they poured out what they thought that they had gathered. Yet even thus "their witness agreed not together." Him Whose meat it was to do the will of Him Who sent Him, they called "a gluttonous man and a wine-bibber:" Him Who was the Truth and of Whom they bare witness, "r We

^p S. Mark xiv. 55, 56. ^q S. Luke xx. 20. ^r S. Mark xii. 14.

know that Thou art True and teachest the way of God in Truth" they called "s that deceiver;" "t He deceiveth the people." Him Who came to destroy the works of the devil, they called by the name of that blasted spirit, "Beelzebub." "u Thou hast a devil." "v Say we not well, that Thou hast a devil?" "Now we know that Thou hast a devil." "He hath a devil and is mad. Why hear ye Him?" It would be too shocking, if Holy Scripture had embodied all the coarse things which the infuriated crowd said; but we can imagine them in some degree, from the things in which a rough modern crowd would vent itself against any object of their displeasure. They blindfolded Him and struck Him on the Face and asked Him, "w Prophecy unto us, Thou Christ, who is he that smote Thee?" As if they would say, "Aha! Aha! now we have brought Thy claims to be a prophet to the test, and Thou canst not vindicate Thyself;" and the coarse jeers ring in our ears, as they afterwards challenged Him and mocked Him, "x If He be the King of Israel, let Him now come down from the Cross, and we will believe Him." And Jesus kept that Divine silence, and only answered their "Crucify Him, Crucify Him," with "Father, forgive them y."

Was the disciple to be "above his Master, or the servant above his Lord?" "z It is enough," our Lord says, "for the disciple to be as his Master, and the servant as his Lord." "If they have called the Master of the house Beelzebub, how much more them of his

* S. Matt. xxvii. 63.

t S. John vii. 12.

u Ib. 20.

v Ib. viii. 48, 52. x. 20.

w S. Luke xxii. 64. S. Matt. xxvi. 68.

x S. Matt. xxvii. 42.

y S. Luke xxiii. 34.

z S. Matt. x. 25.

household!" How do the Apostles describe their calling? S. Paul speaks in the name of them all. "a God hath set forth us, the Apostles, last, as a spectacle to the world and to angels and to men." And what was this drama, which was to be beheld, to fix the minds of men and angels? Suffering and revilings, endured patiently. "We," he says, "are accounted fools for Christ: weak, despised; to this hour we both hunger and thirst and are naked and buffeted and have no certain dwelling-place: being reviled, we bless; being persecuted, we suffer; being defamed, we entreat; we are made as the filth of the earth, the offscouring of all things unto this day." And another Apostle speaks of it, as a matter of course, an every day thing, "b whereas they speak of you as evil doers." And the Jews at Rome knew nothing of them, but that "c as concerning this sect, we know that every where it is spoken against."

So it continued to be. No charge was too absurd to be believed. They, the purity of whose lives was attested by the heathen^d, were persecuted for incests in their public worship; they who abstained from such use of blood as remained in things strangled, were believed in their worship to eat infants^e. A Christian they accounted "an enemy of the gods, of the emperors, of the law, of morals, of all nature;" yet dreaded to enquire, lest they should find the accusations false. "Folly, vanity, old wives' fables, puerile phrenzies," and the like, were the common heathen

a 1 Cor. iv. 9—14.

b 1 S. Pet. ii. 12. iii. 16.

c Acts xxviii. 22.

d Tert. Apol. c. 50 and n. z p. 105;

c. 9, p. 24 and n. f. Oxf. Tr.

e Ib. c. 2. p. 4, 5. and others

p. 5. n. q.

f Id. de test. an. n. s.

mockery. But “^sthe foolishness of God” proved “wiser than men and the weakness of God was stronger than men.” As individuals were won to the Gospel by the observed meekness of their fellow-travellers^h, so was the world won by the sufferings of Christians. So was our Lord’s prophecy fulfilled, “the meek shall inherit the earth.” “Shall inherit it.” It was not theirs; they gat it not through might of their own, but as His Inheritance, to Whom they belonged, Whose they were, Whose lowliness they followed, Who suffered in them, Who spake by them, Who crowned them and was crowned in them, to Whom it had been said, “I will give Thee the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession.” “Inasmuch as they had been taught not to resist,” says an early Apologistⁱ, “they kept this gentle and loving law; therefore they accomplished what they had not, had they, mighty as they were, received permission to war.” “^kThe Church, shivering the assaults of the Pagans, was more and more strengthened, not by resisting, but by enduring.” “^lThat very obstinacy, with which ye upbraid us, is the teacher. For who is not stirred up by the contemplation of it to enquire, what there is in the core of the matter? Who, when he hath enquired, doth not join us? Who, when he hath joined us, doth not long to suffer?”

The condition of the victory of the Gospel, in the appointment of God, was three centuries of meek and patient suffering. It was not for want of strength.

^s 1 Cor. i. 25. ^h S. Justin M. Apol. i. 16. p. 12. Oxf. Tr.

ⁱ Orig. c. Cels. iii. 8. p. 452 de la Rue.

^k S. Aug. de Ag. Christ. c. 12.

^l Tert. Apol. c. 50.

“^mWe can count your armies; our numbers in a single province will be greater. For what war should we not be sufficient and ready, even though unequal in number, who so willingly are put to death, if it were not, in this religion of ours, more lawful to be slain than to slay?” But so had God foretold, “ⁿNot by might, nor by power, but by My Spirit, saith the Lord of hosts.” And so God spread them, through suffering, within and without the Roman empire. The king of Parthia was the conquest of the Gospel earlier than Constantine. It ran like lightning from Britain to India; but its conquests every where were through its own blood, or, since they belonged to Jesus, in a manner anew the blood of Jesus, since the Apostle says, “^owe are members of His Body, of His Flesh and of His bones.” It has survived all empires; it is not confined like the Buddhist atheism or the Brahmin pantheism, however numerous their adherents, to single, however large, localities; it is still prevailing; and the only religion, which propagates like it, is a heresy from it; which learned what it has of truth from an apostate monk, and a Jewish renegade. It wins from all; it loses to none.

Hindered though we be through our sad divisions, to the heathen we seem but one, who worship One God, the Trinity in Unity and Unity in Trinity, and have one hope of salvation in One Who took our nature upon Him, Perfect God and yet Perfect Man. East, West, North and South, the compass of our Redeemer's kingdom is enlarged, as was said of old

^m Tert. Apol. c. 37. p. 78. Oxf. Tr.

ⁿ Zech. iv. 6.

^o Eph. v. 30.

to the promised king; "The people shall be subdued unto Thee, even in the midst of the king's enemies. Instead of thy fathers, thou shalt have children, whom thou mayest make princes in all lands."

"For they the Church's princes are,
Triumphant leaders in the war,
In heavenly courts a warrior band,
True lights to lighten every land."

Why have I chosen this Beatitude for our thoughts this morning? To speak briefly, because, although it is the grace which our Lord especially commanded to us, it is, I fear, of all the rarest; because it was eminently possessed by him, in memory of the gift of whom to us, on this day^a, this day has been chosen for the dedication of this magnificent Chapel; then, because it is specially needed now, has now too a greater promise, and yet is most opposite to every natural temper of the day.

Is it not rare? Notwithstanding this reign of corruption, many, I trust, have by the grace of God been kept pure in heart. Amid this tyranny of self-indulgence, we cannot but marvel at the grace of God, which so makes the religious poor accept, as a matter of course, the suffering so predominant among them, from which we should so shrink. Real repentance is no longer hindered by that speedy self-forgiveness, which dismissed past sin, without a pang, because it was past; some mourn abidingly the sin which aggravated the Sufferings of Jesus, Who died to save them "from its guilt and power," and Who

^p Ps. xlv. 6, 17.

^a John Keble was born on S. Mark's Day, 1792.

felt sharply the ingratitude which would despise in themselves the price of His Blood. Amid this yoke of luxury, there are, I trust, many merciful, though most among those who have the least; and “rich men furnished with ability” (like the giver of this glorious Chapel) who are not put to shame by that elder people of God, who knew not as yet the love of Christ, are, I fear, very rare. The fomenters of quarrels are, I fear, more frequent than the peace-makers. Yet these too even abound, at least through our natural national kindliness. Zeal there is for God, in a manner, although it seems just now, alas, that it shews itself more in hostility to one another, than in striving to win, one the other, to the truth as it is in Jesus.

But meekness, where is it? I fear that most would find it difficult to form a picture to themselves, what it is, or wherein it consists. We can see, thanks be to God, persons devoted, generous, kindhearted, forgivers of injuries; some, self-sacrificing; many doing, one trusts, the work which God giveth them to do, for His sake, diligent in their callings; tenderhearted to those who suffer; but, looking at the surface only, how people take affronts, contradictions, contempt,—meekness certainly does not seem the grace which people specially cultivate, or even think about.

Yet, together with that all-comprehensive grace of self-denying charity, charity formed on the model of His sacrifice of Himself for love of us His rebel creatures, meekness and humility are the graces which He himself set forth as to be learned of Him.

¹ Ecclus. xliv. 6.

He is the pattern, of course, as well as the source of every grace. It may be, that a former generation may have spoken somewhat coldly about our Divine Master as our Pattern, not dwelling proportionately upon Him, as our Redeemer. Still there was a loyalty about that devotion, which we may well wish back again. For it must needs have its Saviour ever before its eyes: it could not but have a personal individual love for *Him*, Whom it was ever beholding: Whose ineffable grace it was ever seeking to transfuse into itself; Who was the inseparable Companion of its life. How must they have looked to Jesus, to whom the life of Christ was the rule of life^r; who beheld portrayed in Him all true piety and virtue, which, as God should enable them, they were to copy! Conceive yourself for a single day, steadily, in all things, asking yourself, "How would Christ act, how should I act, so as to be most like unto Christ?"

But of all those graces, what He has Himself set specially before us as to be learned of Him are, that new Commandment, "love one another, as I have loved you," with a self-sacrificing, self-denying love, and that of meekness and lowliness. "Take My yoke upon you and learn of Me; for I am meek and lowly of heart." "Learn of Me," says a father^s, "not to frame a world, not to create all things visible and invisible, not, in this same world to do wonderful things and raise the dead, but 'because I am meek and lowly of heart.' Wouldest thou be great, begin from the least. Thinkest thou to construct a great

^r S. Bern. ad mil. templi c. 11.

^s S. Aug. Sermon. lxxix. Ben. [xix. p. 160 Oxf. Tr.]

and lofty building, first think of the foundation of humility."

But this again is no common meekness nor lowliness; no meekness, which human nature, unengraced, could simulate; no soft natural temperament, no sweetness of soul, however beautiful, no forbearance, out of mere regard to what is seemly; but meekness, learned from Himself, inwrought by His Spirit through continued study of His Divine meekness, the daughter of humility, the mother of patience. It pervades the whole of life. Look at it, as His Apostles taught it, who had learned of Him, who spake by His Spirit. They name it as an essential fruit of the Spirit^t. Where it is altogether wanting, there the Spirit of Christ is not, or is well-nigh stifled: it and some sister-graces are singled out as essential to our walking "worthy of the vocation wherewith we are called, as the elect of God, holy and beloved": it included "speaking evil of no man, not of the heathen magistrates who persecuted them to the death, and that, in memory of what *we* (S. Paul includes himself) had once been. It is alike essential to receiving and imparting truth or removing error. To the reception of truth is required not only the removal of defilement and of exuberance of wickedness, but meekness. Through this alone can we receive or retain in living faith the Word of God, engrafted in our hearts by the Spirit of God to the salvation of our souls^x. If we would impart ought to others, it suffices not that we have wisdom and knowledge, and ourselves practise what we know,

^t Gal. v. 23.

^u Eph. iv. 1, 2.

^v Col. iii. 12.

^w Tit. iii. 1-3.

^x S. James i. 21.

unless we speak "in meekness of wisdom^y." This was their law toward their heathen persecutors, (would we had more of it in these days of controversy) "^zbe not ye troubled; but be ready to give to every one that asketh you, an account of the faith which is in you," not by arguing which convinces no one and provokes but nausea^a; but by confessing "in meekness and fear." This especially belongs to us the Clergy and all who hope to become such, "^bto be meek towards all men," without exception, be they what they may, revile us how they may, "enduring with meekness" those who set themselves against the truth. This is the condition of reproof even of open fault, "^cinstruct such an one in the spirit of meekness, considering thyself lest thou also be tempted," and fall into the very sin which, forgetful of human frailty, thou rebukest.

And for this we are to set Christ ever before us. "Learn of Me." For who could care to be thought well of, when his Lord was called "Beelzebub?" Who could regard human opinion, if he thought of his Lord being called "that deceiver?" Who could heed being counted a fool, if he remembered his Lord's demeanour, when they said, "He is beside Himself?"

Nor need we only have before our eyes all those horrors of the Passion. Every grace, every beauty, has its likeness in God, and in Him Who, being God, was also Man, and is Unchangeably what He was. What meekness can He have now, Who does not come visibly face to face with contempt? One

^y S. James iii. 13. ^z 1 S. Pet. iii. 15. ^a Tert. de Præscript. c. 17.

^b 2 Tim. ii. 24, 25. add 1 Tim. vi. 11. ^c Gal. vi. 1.

ground of meekness He has not, Who had no sin. But meekness we should conceive of, as "loving undisturbed forbearance, motionless, unprovoked amidst any provocation or contempt, serene deep like the blue sky above us." And is He the less despised because we do not see Him? Is He less blasphemed, because we do not hear the blasphemies pierce His ears? Is it no contempt for one to count "the Blood of the covenant wherewith he was sanctified, an unholy thing, and do despite to the Spirit of grace?" And have we not alas! manifoldly provoked Him? Has He not borne patiently and lovingly with all our waywardnesses? Has He been wearied with our manifold contradictions and ingratitude? Surely He preaches meekness to us from His throne of glory, where He was interceding for each one of us, while we were offending Him.

But how then is this lowliness of soul, this self-abjection, this sense of one's own nothingness, compatible with that greatness of soul, which the heathen rightly admired, with those aspirations after what is high and great and noble, or with those natural energies which God has implanted in us; those indistinct desires, it may be, but still, strong yearnings to do something more than such around us as live useless lives, concentered all in self; with those high aims and earnest longings which God Himself gives? How, I would ask in turn, are the foundations of this beautiful building reared to the glory of God, but themselves sunk deep, unseen, unhonoured, in the earth, buried, so as never again to be beheld by man's eye, compatible with this high

^a Heb. x. 29.

glorious canopy, arched, as the orb of the heavens above us, themselves the footstool of the heaven of heavens? Simply, because it is one; and without that deep foundation the building could not stand. The loose and sandy earth has been cast out, and so the building rests on a sure foundation, as the spiritual building, whether the Church or the single soul, all of earth being cast out, rests on the one Foundation, which is Christ. Unless our fabric were sunk deep, so as to reach Him, rest solely on Him, it would, we know, rest upon the sand, and great would be the fall thereof!

So has it been as to every one whom God has employed. Isaiah, when the King, the Lord of Hosts, revealed Himself to the eyes of his soul, cried, “^eWoe is me, for I am undone; because I am a man of unclean lips.” When the burning coal, the symbol of the Incarnation and the lowliness of Jesus, which he had to proclaim, had touched his lips, and he was told, “thine iniquity is taken away and thy sin purged,” he answered to God’s call, “Who will go for us?—not “I will go,” but “here am I; send me.” He knew himself insufficient of himself; but if sent by God, he could, through God, do all for which God should send him. This was the confession which David made for all Israel, ““Through God shall we do great acts.” “^sThey gat not the land in possession by their own sword, neither was it their own arm that helped them; but Thy right hand and Thine arm, because Thou hadst a favour unto them.”

Jeremiah shrank from the office to which God

^e Is. vi. 5-9.

^f Ps. lx. 12.

^s Ib. xliv. 3.

called him, saying “^h I am but a youth,” but when God had touched his lips, he no more excused himself, for God had said, “I am with thee.”

“By the grace of God,” S. Paul saysⁱ, “I am what I am; and His grace in me was not in vain; but I laboured more abundantly than they all;” “yet not I,” he adds quickly, “but the grace of God which was with me.” “^j I can do all things through Christ instrengthening me.” He could do great acts; for he knew that it was Christ forecoming him; that he might have a good will; accompanying him, that he might bring it into effect; perfecting him, that he might be found perfect in Him. He was but the earthen vessel, in which God poured the riches of His grace; only that God gave him the glorious power, through his enfreed will, to work together with Him. How gloriously did the light flash forth, when the earthen vessel was broken and gone,

“As through the clouds riven
The lightnings have shone.”

All was *from* God, but it was *through* man.

Think not that, when speaking of meekness, I am going to be a “laudator temporis acti me juvene,” if, in one respect, I contrast the times of the beginning of this great movement in which we live, with the present. For I was least of all, and if God vouchsafed to let me be one drop in the mighty tide, it was that whatever God, I hoped, gave me to do, I did it with all my might. He, I hope, did it through me. But I think that he, whom we to-day commemorate, cast the cooling shadow of his lowliness

^h Jer. i. 6.

ⁱ 1 Cor. xv. 10.

^j Phil. iv. 13.

over all. Nearly fifty years ago appeared, at a father's wish and against his own, an anonymous volume, unpretending, reflective, unimpassioned; (he describes it, "without poetical depth and fervour"); people called it obscure; his only dread was lest it should be identified with himself and occasion others to think too well of him. Of himself, he never spoke^k or alluded to it; I should doubt, if he remembered it. If others spoke of it, his only title for it was "that book." Yet "that book," was, after the Bible and Prayer-book, the book which renewed, through God's Spirit, the devotional life in this our Church.

It gushed forth from the heart, and it spake to the heart. They were his own devotional musings on eternal things. It was not directly in dogmatic form: it presupposed the faith, which he loved more than life. But it taught, because his own soul was moved so deeply; the stream burst forth, because the heart which poured it out, was full; it was fresh, deep, tender, loving, because himself was such: it disclosed to souls secrets which they knew not, but could not fail to own when known, because he was so true and thought aloud; and conscience every where responded to the voice of conscience. In two or three respects he outgrew it, as his deepened acquaintance with the early Christian writers taught him; but he altered nothing, because he had discarded it from himself. Once only, near the close

^k "Sometimes the poem for the day in the Christian Year was read aloud, *if the writer chanced to be absent*; for in *that* house, *that* book could not be openly produced as elsewhere, so sensitive was Mr. Keble about it." Recollections of Hursley Vicarage. Monthly Packet xlii. 562.

of life, when one in high station alleged it, as contradicting the faith which he held, he, as his last legacy to the Church, regardless of the context and all besides, directed the well-known change to be made, asserting the truth which he believed, as emphatically as he could—"as in the hands" for the misinterpreted "not in the hands." It gave offence, because the contradiction of the misinterpretation was so emphatic: but he himself was then withdrawn from "the strife of tongues."

One office, other than that in which he passed his life, he would have accepted, had minds been one,—to be the guide of the young, in a body such as you are, although smaller¹. "I should not," he said to me, "have shrunk from it, as from a Bishopric." Unhappily some of us who loved him did not know the power of his deep sympathy with the young heart, and thought another more practical. He could not bear division, so withdrew. The whole of the later history of our Church might have been changed, had we been wiser; but God, through our ignorance, withdrew him, and it must have been well with him, since God so overruled it. To us it became a sorrow of our lives.

He shrank from the issue of the Christian Year, because it implied the conviction that the Church was (as it then was) "in a state of decay;" yet he did not speak as men now do, but, with Daniel, confessed our common sin. "While I was speaking," says Daniel, "and praying and confessing *my sins* and the sins of my people Israel and presenting my sup-

¹ The Provostship of Oriel. See Coleridge's *Life of J. K.* pp. 176-181.

plication before the Lord my God for the holy mountain of my God." Day by day, winter and summer, he rose before dawn, to pray for the Church "in her distress:" but not one word against our fathers the Bishops, whose authority we essayed to uphold among those who thought lightly of it. They had mostly been educated in other ways, and we could not make them understand our object, to bring back the children of the Church to the fulness of that faith which our Church had inherited from the fathers. They excepted against details, and gave no encouragement or guidance which we could follow. But there was not one word of disrespect. We explained as we could, removed objections, taught in language, which could least be misunderstood. On one only^m besides, whom we loved and love, but of whom it is not my office to speak to-day, it fell with accumulated weight. Most of us it touched not individually. But he, for sixteen years, up to his sixty-fifth year, remained the sole priest in his scattered parish, because his Bishop would not accept the explanation of the doctrine of "the Real Presence," such as we all hold, from his deacon Curateⁿ. He exposed himself, by night, in ministering to his poor, when

^m J. H. Newman. On the precipitate condemnation of Tract xc by the Hebdomadal Board, see Coleridge's *Life of Keble* pp. 270-280 ed. 2. and my revised Preface to Tract xc. 1866. Unhappily 12 English Bishops (including alas! his own Bishop who was to him *instar omnium*) three Irish, one East Indian, echoed, more or less, the hasty and ignorant condemnation by the Hebdomadal Board. The only Bishop who understood us, alone never censured us, Abp. Howley.

ⁿ The Curate said, among other things, "The Church of England does not define the mode" [of the Presence], "neither do I."

such exposure was dangerous°. Yet by virtue of the high office of his Bishop he only thought and spoke to his people of the presence of the Bishop among them at a Confirmation, as the representative of Christ, an Angel of God, as Christ Jesus P.

For years (as has been beautifully said) “^aThe true and primary author of the movement was, as is usual with great motive powers, out of sight.”

One word more as to the modesty of his work. “What think you,” he said^r, “of a kind of association as *quiet and unpretending as may be*, if possible even without a name, for the circulation of primitive notions concerning the Apostolic succession and the protection of the Prayer-book against profane innovation?” These were the first notes of a trumpet-call, at whose voice armed men started up every where from what seemed a barren and dry ground, to do battle for the truths of God. The faith was not dead, though it seemed to be sleeping.

But above all he lived. The Passion of his Lord, Whom he loved, was his book, his life. He lived, because Christ lived in him. He was all prayer at all times, although those only who narrowly observed him, saw it, and he knew not that it was observed; else he would have hid it. It was his principle, “^samid all our cheerful conversation, yea our mirth, we must keep deep down in our heart a flow of seri-

° Coleridge's Life of Keble p. 430.

P Keble's Sermons for the Christian Year (Easter) Vol. v. pp. 188, 189. (Ascension—Trinity Sunday) Vol. vi. p. 130.

^a Newman's Apologia p. 75.

^r A Letter in 1833 in Coleridge's life pp. 219, 220 ed. 2.

^s His own words in Monthly Packet, xlii. 556.

ous earnest thought;" and that thought was of Christ and of souls.

His "humbling humility" has been even startling^a, inexplicable. The sun's strong light, streaming into our dwellings, shews us the specks of dust unseen before. It belongs to saints, to believe themselves last of all. He talked no controversy, but he lived; and doubting minds were impressed by him, and said, "God is in us of a truth."

Since our Lord says, "The meek shall inherit the earth," one sees why his inheritance, or rather that of his Master in him and through him, has been increasing even to this day; why even his departure from us has still enlarged it, and will, we trust, through this memorial of him, yet further enlarge it, carrying on the work of his life; and why some who have succeeded him must become other than outwardly they seem to be, if they are to inherit it. For full ten years or more, the elder of us have mourned the temper of those organs, which professed to speak our mind. Evil-speaking, mockery, sarcasm, lampooning, harsh censure, are not part of the armoury of God, nor "fruits of the Spirit." "The wrath of man worketh not the righteousness of God." But in all evil speaking, the listener is the accomplice of the evil-speaker. Men would not speak evil, unless they knew it to be acceptable to those to whom they spoke. Such speaking, from persons believing the Episcopate to have been instituted by God, is of course absolutely inconsistent, and certainly can

^a Mr. Tyacke's letter in Coleridge's life p. 502.

^u As, to his friend Sir J. T. Coleridge, probably from want of acquaintance with the language of saints. Life pp. 294-296.

claim no blessing from Him. Yet if I might say so much, I would hope that loyal servants of Christ and of the Church will not any more be stamped as disobedient to law, because we do not obey the last of contradictory misinterpretations of law, which moreover it would be inexpedient for Bishops themselves to obey; remembering the grave saying of an early Christian apologist; “^v No law ought to satisfy itself merely of its own justice, but those also from whom it expecteth obedience. But the law is suspicious, if it will not have itself proved, and reprobate if, unapproved, it domineereth.”

On the other hand, I trust that we shall not, on our side, be guilty of the injustice done to most of our fathers-in-God, as having endured this new law; since, whatever else its faults, it enables them to be protectors instead of being mere judges of their accused Clergy; judges also, powerless, on account of appeals, really to acquit them; whereas they may now, and I trust they will, finally stop vexatious proceedings, where the Clergy and the people are of one mind in the worship of God.

What times are coming upon the earth, He only knows, in Whose Hand are the hearts of men, and the times and seasons, in which He shall accomplish His work upon earth, and shall fill up the number of the saved. It so belongs to a Christian to long for His Coming, that those who love Him have often expected it, and yet the tokens vanished. Now again there are more than usual signs of some great impending strife between good and evil, such as has not been for many generations; but whether the last or no, He

^v Tertullian Apol. n. 4. p. 12. Oxf. Tr.

only knows, Whose Coming will end it. Human plans are on a gigantic scale. Satan seems to be marshalling his hosts for the battle, while he deludes people into the persuasion that he himself exists not. All middle forms of unbelief seem to be disappearing: all the gods which men made, and called them "the deity" or "the first cause," are seen to be the phantoms, which they ever were: one only choice is left, God as He has revealed Himself, or an abyss of nothingness.

In this strife, my sons, you will, you must each have your part, and, I trust, a glorious part, ending in that glory, to which our Lord will call His faithful servants; that glorious throne, for which God created each one of you and which He has created for you; that special place around the eternal Throne which, in all eternity, He had in His mind for each; your very own place, belonging to you (unless you wilfully forfeit it), which He purchased for you with His own Precious Blood; and which is vacant still for you, until He have perfected you in obedience, humility and love.

You have come here, to be developed in all the powers of mind and body, not in any stiff or constrained or narrow way, but in largeness of heart; you have come, to cultivate your powers, as he, whose name and memory is your founder, did; who, when but twenty*, had gained all the higher honours here, and in whose clear brilliant penetrating eye, after above fifty years of toil, and, of late, of heart- and strength-consuming anxiety for souls and for the

* His two first classes and the fellowship at Oriel were gained before he was 19; the two B. A. essays, before he was 20.

Church, that intellect shone unto the end; and “²the seraph’s fire that burned within, flung its glory over eye and lip and brow.” But more. You have come to this school of faith, in contrast with the world’s faithlessness; you have come to this school of simplicity, in contrast with the world’s ever-degenerating, heartless, enervating self-indulgence; you have come to be followers of him, as he was of Christ, in his intense reality, in contrast with the world’s whited-sepulchre of unreality; you have come to be loyal servants of your God, amid all the prevailing disloyalty; as good soldiers of Jesus Christ, Who marked you as His own, ere yet you knew Him, while that mark alas! brands so many only as deserters. You have come, I hope, to be courageous, in the name of the Captain of your salvation, the Lord of hosts, amid the world’s mean shrinking cowardice, crouching before man’s opinion. You would, with generous hearts, shrink from ingratitude, treacherousness, cowardice, hypocrisy. You will be faithful by His grace, loving, loyal to Him, Who has so loved you, Who in those awful hours on the Cross had each one of you in his heart and died for you, as if there had been no other to die for.

You are now, in numbers, the fourth of those gathered here in walls like these, who are a good proportion of the future hope of educated England. What may not such a phalanx do, knit together in the one love of Him, Who loved each one of you with an individual, yet infinite love! You will never know in this life, the value of what you do, or of what God will do through you: nay, you will seem a failure and

² Col. W. Monthly Packet xlii. 570.

disappointment to yourselves, the more God raises your ideal of what, by His grace, He would do in you. The shallow only can be self-conceited. But you will have a power within you, greater than those against you. Unbelief, whatever vain confident show it may put on, loud as it may speak, or credulous as it may be of every novelty contrary to faith, feels its own inward uncertainty. It must be sceptical of its own scepticism. A little child on its knees has awakened a misgiving even in an intellectual unbeliever. It has what the other has not. You have a vantage-ground in faith, with which unbelieving intellect cannot cope. Boastful as its garrison may be, it is betrayed from within. It will overlook argument: it will elude proof: it will despise authority: it must, while it remains such, ignore its unseen, unknown God. The certain serene convictions of faith make it uneasy, as being of heavenly birth; and God the Holy Ghost is ever brooding over this chaos, as over that primæval darkness; the ocean of God's love is ever winding, this way and that, over the hard rocks, if so be it may find entrance in; Christ, Whom they know not, is ever invisibly interceding for them. Only, as said the dying Joshua, "be ye very courageous to keep and to do all" that is commanded you.

Let Christ be ever in your hearts; keep His Cross ever before your eyes. He Himself looks down from His glory upon you; He fights and conquers in His faithful servants; He rejoiceth in them. O what joy like that of giving joy to our Redeeming Lord! what joy like that of gaining by His grace even one soul, to joy in Him for ever!

At the conclusion of the morning service, luncheon was served for as many of the guests as could be accommodated in the temporary Hall, amounting to about 350. In the absence of the Warden, owing to the recent death of his father-in-law, Lord Lyttelton, Earl Beauchamp presided, supported by the Visitor, the Chancellor of the University, the Vice-Chancellor, and a large number of the Heads of Houses, Professors, and other leading members of the University. After grace had been sung at the conclusion, the health of the Visitor was proposed by the Chairman, who said:—

EARL BEAUCHAMP.—My Lord Archbishop, Ladies, and Gentlemen,—The interests which crowd upon us to-day are so deep and so varied that it has been a matter of extreme difficulty, on the part of those who are charged with arranging the proceedings, to adjust the due proportion to be assigned to each; but as it devolves upon me to preside over you here, in consequence of the sad blow which has to some degree dimmed the happiness of this great and happy day, and our proceedings are to be rigidly restricted to this one toast, I am persuaded that every one here will be of opinion that our proceedings would be marred, and that something would be wanting, if we did not on this occasion express our most sincere acknowledgments to our most distinguished Visitor, His Grace the Lord Archbishop of Canterbury. (Applause.) My Lord Archbishop,—the absence of the Warden places me, as Senior Member of the Council present, in this position, and I am glad to have this opportunity of tendering to you, on the part of the whole Society, our most cordial welcome, not only as our Visitor, but also as our guest. I desire to express to you their thanks not only for the liberal subscription which you have given

to our funds, but more particularly for your Grace's kindness in promoting the interests of this Society at a critical moment. Ladies and Gentlemen,—It is very easy, when an institution has attained success, and when the efforts of those who have promoted it have been crowned with approbation, then to offer it patronage which may be worth very little; but I would carry you back to some ten years ago, when the Keble Memorial Fund was launched under the presidency of Archbishop Longley, from whom we received the greatest encouragement; and I would remind you that, some time after the death of that revered primate, when our efforts had so far prospered that we were enabled to consider the propriety of seeking a Charter of Incorporation, there were circumstances of difficulty and of doubt to which no more reference need now be made. At that moment your Grace was kind enough to intervene, and to accept for yourself and your successors on the Metropolitan Throne of Canterbury the post of Visitor to this Society. It is a source of satisfaction to us thus to look back to the time when we met under the presidency of Archbishop Longley to establish a memorial to Mr. Keble, and to remember that the work which Archbishop Longley inaugurated has been taken up by your Grace; and we cordially and gratefully acknowledge that we have thus received from two successive spiritual heads of the Church of England that distinction which your Grace's holding of the post of Visitor implies, a distinction shared by some of the oldest and proudest of the Colleges in this University.

My Lord Archbishop,—I desire to confine what I have to say within the shortest possible compass, but the occasion is such that it would inspire the dullest imagination and stimulate the most sluggish tongue; and perhaps, as I happen to be the representative of the Council at this moment, I may be permitted to remind this distinguished company of some of the circumstances connected with the establishment of the College.

Every one will remember the sadness with which we heard the news of the death of Mr. Keble. Every one will recollect the efforts that were made to found a memorial to him; and when I remind you that it is only ten years ago since the Memorial Fund received the definite destination of a College in memory of Mr. Keble,—when I reflect also that the site of this spacious quadrangle was at that date only a market garden, adorned with currant-trees and gooseberry-bushes, I feel that we may well congratulate ourselves upon the remarkable progress we have made.

When we agreed, my Lord Archbishop, to found this College in memory of Mr. Keble, its promoters were well aware that they were challenging a high standard of culture and excellence in associating themselves under so honoured a name. It is not for me to say how far that standard has been attained; but I do say that few institutions have in so short a time obtained such signal results. On a former occasion I ventured to point out that the principles which we acted upon were not new, and that others in this University had endeavoured to establish societies or to form institutions in which undergraduates might live more economically than was the case with most of the older colleges. I gratefully acknowledge the efforts which were made by our predecessors in this respect, but it was also felt that a new College would present singular facilities for carrying out the object in view, which is one that has been before the University ever since the year 1846, when a memorial was presented to the Hebdomadal Board with the signatures, among others, of your Grace, Lord Shaftesbury, Lord Harrowby, Mr. Gladstone, the Duke of Newcastle, and Sir W. Heathcote. Circumstances occurred to prevent the idea being carried out at that time, but it has since borne fruit in the College in which we are assembled to-day. This idea of an institution in which undergraduates should be able to live without being exposed to those temptations to extravagance and expense

which undoubtedly exist in the older foundations, we have endeavoured to carry out with prudence and caution. I am far from denying that very many undergraduates have lived with the greatest economy long before the founding of Keble College, but what we agreed to aim at here was that economy should not only be exceptionally possible, but that in this College undergraduates should be freed from the temptations to which I have referred, and placed in circumstances more favourable for developing habits of frugality. I will say nothing, My Lord Archbishop, as to the manner in which this College has been conducted, but I may point with some pride to the fact that its name is not unknown in the Honour Lists of the University, nor is it unknown on the river or in the cricket-field. I may perhaps thank the undergraduates for co-operating with us, as they do, in endeavouring to establish and maintain that *esprit de corps* which, important as it is in older foundations, is invaluable in an establishment first struggling for an existence, and I would urge upon them that by bearing in mind the principle of frugality and endeavouring to carry out the high culture of the mind which is another of our main objects, it is possible for them to throw additional lustre even upon the name of Mr. Keble.

Ladies and Gentlemen,—the numbers in which we have gathered together here, as well as at the services which have taken place in the Chapel, sufficiently indicate the interest which is felt in this College throughout England; and the fact that this College was founded by subscriptions obtained from more than three thousand subscribers, is a proof of the extent of the feeling excited at the time of its establishment. But, since this College was founded, since its machinery was put in work, and the reality of our work has been capable of being tested, we have received the magnificent gift of that Chapel in which we have been assembled to-day; and I have in vain endeavoured to recollect any parallel case when a building so noble in its proportions, so perfect in its arrangement, so gorgeous in

its details, has been handed over to the service of the Church in all its perfected stateliness, since the days when Henry VII lavished the treasures of a kingdom and the hoardings of a life upon the beautiful chapel which still bears his name. And the Chapel in which we have assembled is not the only tribute we have received to the principles upon which we have worked. When we adjourn from this temporary Hall we shall proceed to lay the foundation stone of a new Hall and Library which have been presented to us by two anonymous donors. This College is, as you know, founded upon the principle of frugal living; it is our endeavour to promote and encourage frugality as much as possible; but if we can apply to ourselves the words of the poet—

"Privatus illis census erat brevis"—

it is to the munificence of the donors of the Chapel, the Hall, and the Library that we can take the rest of the quotation also and say—"commune magnum." And these are no trivial gifts or merely ornamental appendages. They are of great consequence to our practical work and abiding welfare; for I am one of those who think that the corporate life of a college like this gains a great deal from the element of splendour which, infused into common actions, elevates the imagination and habits of thought by associating the constantly repeated acts of every-day life with beauty of form and of colour.

Ladies and Gentlemen,—I have detained you some time, but at all events I am convinced that, whether I have said too much or too little, I shall find indulgence at the hands of all who hear me when I call upon you to tender your most sincere thanks to His Grace the Archbishop of Canterbury for his kindness in coming here to-day, and also for the great moral support which he has accorded to us by accepting the post of Visitor. (Applause.)

THE ARCHBISHOP OF CANTERBURY.—My Lord, Ladies, and Gentlemen,—I beg to return you my best thanks.

I consider it a great honour to be Visitor of Keble College. It is an honour to be Visitor of All Souls and Visitor of Merton Colleges, and thus to be connected with the past; but it is also a great honour and happiness to be connected with the future; and in this new institution which has risen with such unexpected splendour, and which seems destined to perform so important a part in the future, it is a great satisfaction to me to think that any act of mine should have connected you with the great post which, in God's providence, I have been called upon to fill. For the Church of England has not only to do with the past; it has also, I fully believe, a great mission before it in the future. Those of our young friends whose presence we are not able to have in this Hall, and who form the really important part of the institution which has called us together, would scarcely understand, I think, the mixed feelings with which those who, like myself, have been connected with the University for very nearly half a century look upon such gatherings as the present. We are looking forward to the future, and hope all good for the University and for the Church and for the nation to which we belong; but it is impossible on such an occasion not to look also to the past; and in the last fifty years the history of the Church and of this great University is full of very solemn thoughts. There is much solemnity in this festive gathering, not only because of those circumstances which deprive us to-day of the presence of many of the most distinguished ornaments whom we had hoped to welcome amongst us, not only on account of those circumstances which have caused the absence of him to whom this institution owes so much, but on account of circumstances which will continue to work long after he himself has passed from the sphere of his labours as the first Warden of Keble College. It is impossible on such an occasion, hearing the records of the past in the address which has been delivered to you in that Chapel, seeing the venerable man who addressed you and whom I remember in my younger days in the

vigour of his early manhood, not to think that there is something very serious indeed in such a gathering as the present. My Lord, I have great faith in two things,—in the Church of England, and in the University of Oxford. (Cheers.) I hope I have a great deal of faith in other things besides; but in these two things I have very great faith, and when I hear men elsewhere despondent either as to our Church or our University, I cannot enter into the feelings of despondency which they proclaim. A great institution like this University knows many changes. When I first came to the University I was taught to look for its past history in Gibbon's account of his undergraduate days at Magdalen, and to that account of the lectures of Balliol which has been enshrined in the pages of Adam Smith, and both one and the other might have given rather a desponding view of the University. But things have gone on prospering with this Oxford. It holds, I think, as great a position in the admiration and love of this kingdom and of the civilized world as it ever held. Changes, no doubt, have come over it; changes of opinion on the part of the dominant portion of the University. When I came here first there was no name so potent as that of Archbishop Whately. Afterwards sprang up the name of John Henry Newman. (Cheers.) This University has felt the effect of great varieties of opinion, and is ready to honour an honest conviction of those opinions whether it agrees with the prevalent taste of the day or no. Changes come, but this great institution remains essentially unchanged, and honours honest convictions in whatever forms they express themselves; and the youth of each rising generation learns the great lesson that the honest man who honestly expresses his opinion is entitled to their love and admiration, whether they quite agree with him or not. (Cheers.) Not only have these prevalent opinions changed from time to time in this great University, but the opinions of individual men themselves have also changed, and yet the honour of the man remains

both in his early and in his later days. When I first came to Balliol there was an old servant there who remembered Mr. Southey at Oxford, and who told us that when he knew Southey he was a devoted partisan of the French Revolution, and that he imitated the dress of those who were at that time carried away by the enthusiasm of the French Revolution; and we could scarcely believe that the Poet Laureate of our day, the defender of good old institutions, the hero of the "Quarterly Review," was that same young Southey whom our old butler remembered earnest for the French Revolution. This is the end of such a great institution as the University of Oxford. It encourages the enthusiasm of youth. It is glad that men should devote themselves with earnestness and vigour to the opinions which from time to time press themselves upon their consciences, and it feels a complete confidence that in time truth, which is great, will certainly prevail. (Cheers.)

My Lord,—when I was asked to become Visitor of Keble College there were, no doubt, misgivings. Some men thought that it would turn out a monkish institution and would breed young monks who would do a great deal of mischief in England. Well, I am not prepared to say that I did not even myself feel a little misgiving on this subject. (Laughter.) But we met in the library at Lambeth, and your Lordship will remember that Dr. Pusey, who has addressed us this day, rose to propose our new Warden, and if we had any suspicion of monkish tendencies they speedily disappeared, for the reverend speaker urged upon us above all things to elect a man who was going to be married. (Laughter.) You know the first Warden of Keble College, and I will not speak of the influence which he has exercised. (Cheers.) But I think it a fortunate circumstance not only that we have the Warden, but that we have her who is the partner of the Warden's cares and joys to preside over this institution. (Cheers.) My Lord,—it was thought right that this insti-

tution should be united indissolubly with the Church of England by asking the chief Bishop of the Church of England to become its Visitor. It was thought right also that it should be pronounced to be distinctly a University institution by establishing its seat here in Oxford. I have the greatest reverence and respect for theological colleges, whether they are established for missionary purposes, or for any other purposes in our several dioceses; but I greatly prefer a University college, a college like Keble College united with a great University, open to all the influences which the University receives from the nation, and able to extend its influence, through the nation, over the world. As it has been thought right to unite Keble College so distinctly with the University and with the national Church, I think upon this account it has a further distinct claim upon our support and love, besides all the other claims which it derives from its own merits. Your Lordship has touched upon one of the important duties which devolves upon Keble College, in an age which worships wealth, in an age when men vie with each other in extravagance in the display of wealth, to show that the highest character of an Englishman is that of the cultivated and religious man, to whom wealth is a mere accident. We have had in past times, and I trust we shall have in times to come, examples of that influence which a man of culture and deep religious thought may exercise without wealth on the mind of a nation which is becoming wealthier every day. My Lord,—the name of Mr. Keble will live in this College, but it would live without this College. And why? Because he was an example of the sort of man that England does honour. (Applause.) What are the lessons we learn from his memory? I do not think we ought to regard either him or his College as having raised any sort of protest against the best portion of the influence of the age in which he lived. The great change which has taken place in Oxford has been produced by the opening of Scholarships and Fellowships every-

where. What was Keble in his youth? One of the earliest scholars who were elected by competitive examination in the first college that threw its Scholarships open. What was he further on? The first college that threw its Fellowships open was Oriel, and Keble was one of the first fruits of the one system which has so greatly regenerated the University. We learn from his example many things. God gave him great gifts. The greatest gift that he had was one which no man can doubt comes from God. What was that power above all others with which he influenced us?—the power of his poetry. And what materialist of the present day can fail to acknowledge the Divine origin of the poetic element, even if he will not look higher to any Divine power breathing through our race? And what are the other examples which he has left us? Especially this; that a man seeks not honour for himself if he is really great, but is content to live and die in an humble position, exercising influence in the way which God's providence opens up to him; not seeking great things, yet doing great things (Cheers), with a faithful determination, amid many discouragements, to abide by principle at whatever cost. Those who look back for fifty years on the history of Oxford know to what temptations many of our most ardent spirits were exposed to desert the Church of England in her time of need; but Keble was faithful. These are lessons which we learn from him, and which I trust we shall learn from this institution which has been founded in his honour,—faithfulness to the Church of which we are members, and a determination to do our duty in whatever sphere God assigns to us. I trust that many a son will go forth from this College reflecting these best points in the history of him whose name the College bears. (Loud applause.)

The company then left the Hall and moved to the site of the new buildings, where the foundation stone was to be laid. The service was

commenced by the Visitor with the following collects:—

1. Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

2. O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. *Amen.*

3. O Lord Jesus Christ, Son of the Living God, who art the brightness of the Father's Glory, and the express Image of His Person; the Chief Corner Stone, elect and precious, the one immutable Foundation: [*Here the Visitor laid his hand on the Stone.*] Bless this stone now about to be laid in Thy name, and prosper thou the work of our hands upon us, O prosper Thou our handywork; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

After which the Chancellor in due form laid the stone, with the words—

Ad honorem Domini nostri Jesu Christi, et ad perfectum sacrosanctæ Matris Ecclesiæ, et omnium ingenuarum artium, et in piam memoriam viri reverendi Johannis Keble, Presbyteri, ego Cancellarius Universitatis Oxoniensis hunc lapidem colloco in Nomine Patris et Filii et Spiritûs Sancti. *Amen.*

Psalm lxxxvii was then sung by the choir. The service ended with the blessing, pronounced by the Visitor.

As soon as this was concluded, the Warden mounted the platform and proposed a vote of thanks to the Chancellor of the University for his presence on the occasion.

THE REV. EDWARD STUART TALBOT, WARDEN OF KEBLE COLLEGE.—I do not wish to detain this company for many minutes, because my feeling is that on an occasion like the present we had rather hear our guests speak to us than speak ourselves to them. We desire to be quickened, and we are quickened, by the expression of sympathy given by such a meeting as the present; we desire to be gladdened, and we are gladdened, by the encouragement which they give; and therefore I do not wish myself to detain you long. But I have a definite task assigned to me, and that task I must perform and I willingly perform. For it, my Lord Chancellor, I cannot ask your leave, because you might not be willing to give it to me, and I could not permit you to refuse it. My purpose is to ask this great meeting assembled within the walls of Keble College to give a glad, a grateful, and an enthusiastic welcome to the Chancellor of the University of Oxford. (Hear! hear! and loud applause.)

I am not a little proud, I need hardly say, that on an occasion entirely belonging to this College,—an entirely domestic occasion as I may call it,—the Chancellor has seen cause enough to lead him to pay one of those rare visits which, according to the traditions of his office, the Chancellor pays to Oxford. But while I am proud of that (and I may say without offence that it is a sign of the position which this College has attained), I am even more glad, with a somewhat more personal feeling, to think that the Chancellor has not been in this matter the servant of necessity, but that he has exercised a free choice, and has chosen to come here to-day because he wished to come. And, on our part, we have a corresponding feeling. We should welcome here with honour and courtesy the

Chancellor of the University whoever he were, if our gathering were great enough to bring him among us. But an assembly like the present, of English Churchmen, would feel that whether he were or were not Chancellor of the University of Oxford, one of the figures which would do most honour to a gathering like the present, one of the presences which it would most rejoice to have amongst it, is the figure and the presence of Lord Salisbury. (Cheers.) And yet it is not merely on this account that I ask you to thank him for his presence; nor is it merely that he has recently, if I understand aright the practice of our constitution, by his advice tendered to the Sovereign, conferred upon this College the greatest honour which it has yet received,—the honour, I mean, of being privileged to make a costly sacrifice for the noblest cause of which I am aware, the cause of the Church of Christ in India. It is not merely for these reasons that I ask you to thank him; but it is perhaps even more because he brings among us this day,—like some others whose voices I hope you will hear this afternoon, such as Mr. Gathorne Hardy and Lord Selborne,—he brings among us the sympathy, the assurance of the sympathy and interest in our work of what I may call a man of the world, a statesman, a layman. And I value this not merely as sympathy, not merely as showing, what the members of my own College will recollect that I have often said to them, that the roots of the interest in this College spread wide and strike deep; I value this not merely as sympathy, but, if I may say so, as guidance and assistance. (Hear! hear!) I have always felt, and have felt from the first, that the great difficulty which lay before a college like this was the difficulty of one-sidedness. This College had, as I think its experience has proved, several paths open to success, as we commonly count success; but what it had to aim at was not success, but the performance of its duty; and it might easily—it may easily—fail to perform its duty while appearing to achieve success. I say that in many ways I think that

the difficulty of one-sidedness is the difficulty which besets such a place as this. For example, I mean, we have a character of our own; we were formed for a specific object; and to carry out those objects we must manifest, as you yourselves, my friends (the Warden here turned to the Undergraduates), know without my telling you, we must manifest in this University a peculiar character; and yet, on the other hand, it was an imperative duty to maintain our loyalty to the Oxford tradition,—it was as much a matter of duty as of inclination to preserve the freest, the most friendly intercourse with the other societies in this University and with their members. So, again, in more definitely religious matters. We were founded in memory of one whose opinions were well known, and in the hope that we should be a security that that which he had taught should never die out of this Church of England. And yet, upon the other hand, we were bound, looking at our position generally, not to start a college of a faction or a party. We were bound to attempt, and we have attempted, so to conduct ourselves that any simple and loyal member of the Church of England might find himself at home and at ease amongst us. (Hear! hear! and applause.) Again, it was one of Mr. Keble's dearest wishes, as I have been told, that more should be done in Oxford for the training of the clergy, and yet when I was appointed to the Wardenship of this College, entering into that object with the desire to the full to carry it out, it was my first, and I may say my most constant duty to protest that this College was not merely to bring up candidates for Holy Orders. In these kinds of ways, then, the difficulty and problem of this College is to avoid one-sidedness. Of course we know how, if it is to be solved at all, that problem must be solved. When we here in this University talk of reconciling, if I may use an illustration from our own affairs, athletic excellence and intellectual distinction, we do not hope to attain the result by taking a little from work and a little from sport, with the

result of being mediocre in both departments; we hope to achieve it, as you may remember we were told on a memorable occasion¹, by that energy which goes out in different departments and makes us at once great on the river and great in the school. (I do not wish to imply by this phrase that we are at present either great on the river or in the schools; but that is the road by which we must become both.) And of course that energy must be found,—speaking in this place, even in a public meeting, I may say so much,—it is only to be found in a deep-seated sense of responsibility to Almighty God, in the first place, and then, further, in the proud and yet humble sense of our responsibility as members of a Church,—a Church charged with very various duties, and therefore very grave and difficult responsibilities. If we realise what these responsibilities demand of ourselves as Christians and as Churchmen, then we shall be in a fair way to meet the claims that are made upon the College. But if we are to be helped to do this, there can be no greater help than the help given by such a gathering as the present. For in this meeting I see before me men representing the Church's work in very different spheres and branches, and therefore helping us, when they are good enough to come here, and to give their sympathy and interest, by representing so many different kinds and branches of the claim which the Church and Realm of England makes upon Keble College. I see, for example, men whom I know to be labouring in the ministry of the Church in the great towns, and I have no doubt that they look upon my undergraduates with hungry eyes as upon so many possible curates whom they may induce to come down and fill the many vacant posts of which we are constantly hearing. (Laughter.) We have had here in our chancel this morning one of the missionary bishops of our Church,—the Bishop of Maritz-

¹ Referring to a sermon preached in the College Chapel on the subject of Energy by Dr. Mylne.

burg. There again is another kind of claim which addresses itself most directly to us. And then again we have by their kindness and courtesy a large gathering of academical guests, and I feel, and you will feel with me, that they represent the claim that this College shall throw itself heart and soul into all the studies and all the interests and all the thoughts that befit a great University like this. So again, if I turn to somewhat more difficult matters, I see included in this gathering,—and I am proud and glad to see them,—Churchmen of very different shades. I feel that there are here men, children of the great Oxford movement (children in the literal sense of the word, in that they were not of the same generation as those who originally took action in it), who are now working devotedly in the Church of England, who have become accustomed to a form of worship more splendid in its externals, more outwardly demonstrative in its service, more lavish in its offerings, than had been formerly customary in England; and I feel that when they come to Keble College, and when they look upon such a glorious Chapel as the munificence of the donors has bestowed upon us, they are glad to feel that they have here the point in academic life where they find most sympathy and most encouragement for themselves. And yet I feel how great would be our mistake,—and I believe that those very people would agree with me in saying this,—how great would be our mistake if we attempted to be what they are, perhaps, in their churches, and what in private preference they might wish us to be. For in this gathering, too, there are many who represent that older type of Churchmen to whom, speaking for myself, I cannot sufficiently express my obligation; men belonging to the older form of Churchmanship, who expect to find in a College which bears Mr. Keble's name something of Mr. Keble's quietness and sobriety, and moderation. And I feel that in this, again, we have a twofold problem to solve. And then, if I come toward the purpose for which I specially ask to address

you, I see two extremes so different as this: I have seen here,—I have seen and shaken hands to-day, with members of those religious houses in which a higher devotional life in the sight of God is aimed at; and I feel that they expect, when they come here, to find some faint echo of that higher and deeper life of devotion of which their houses are the nurseries; and then, again, as I said before, we find in the distinguished statesmen who honour us with their presence to-day the representation of those who have to live in the full bustle and business of the world, and who expect us to have the common sense and the energy which as laymen and as statesmen they have learned to prize. We pray every night in Chapel that the Church and the Commonwealth of this land may be bettered by our studies. I think that the presence of such persons as Lord Salisbury amongst us on the present occasion will be for a long time to come in the minds of many of us a reminder that that prayer is not a form of words; that the Commonwealth of this land has a claim upon the College and a claim which it is not at all easy for it to discharge. It seems to me that it is one of those branches of our duty which we may most easily neglect. Latterly our hearts and minds have been turned towards one of those causes which we have to serve,—the missionary cause of the Church of England; and during the next week our hearts will be turned with sympathy to Dr. Mylne and his work. No one has so good ground for auguring well of that work and its prospect as one who, like myself, entered together with him upon a difficult and delicate work, and who has watched and known how to appreciate the personal considerateness and, what is far more important, the intellectual and spiritual large-heartedness with which he took up that work, grew with it as the years went on, and now leaves it behind to us enriched and strengthened. But, in a College like this, to appreciate and to sympathise with the missionary cause of the Church of Christ is, when that cause is once put before it,

perhaps almost the easiest of duties. And I am particularly grateful to the statesmen who are with us to-day, because, as I say, they seem to me to represent, and their presence stamps upon our imagination and our memory, a claim not less urgent and real, but one which it is more easy to pass by. We must recognise our duty to the State of England, and how to perform it we have not far to look. Oxford thoroughly entered into, the studies of Oxford taken up with industry and enthusiasm, the spirit of Oxford followed and entered into, will—with a dash of the common sense of the man of the world added to it, as our friends from London would remind me—be enough to enable us to discharge our duty in this respect.

I believe the Chancellor will not have thrown away his time by visiting us to-day, if I may venture to say so, if his presence has anything of that kind of effect upon us which I have attributed to it; for if it be true, as I think it is true, that in the difficult and dangerous times which may be approaching, the virtues which will be most needed will be the virtues which Christianity alone can form,—the loyal obedience to authority even at the cost of sacrifice; the patient endurance of sufferings such as those of which our crowded towns must, it seems to me, at least for a long time to come, be the witnesses; and, on the other hand, in those who rule, generosity, faithfulness, integrity,—then, I think, if this be so, a statesman does not throw away his time in coming to Oxford and to a College like this, and demonstrating to the world, but more especially by your presence to the Undergraduates of this place, that you do take an interest in the attempt to bring up young men for all the professions in the Church and State according to the principles clearly understood and definitely taught of the Divine revelation and in thorough loyalty to the Church of Christ. I feel, my Lord Chancellor, that if there be anything peculiar in this College, or if it have achieved, as I trust it has achieved, some measure of that ambiguous thing called success, I feel in

the depth of my heart that it owes its success, to a degree which will never be known in this world, to the help, the sympathy, and the prayers of Churchmen far and wide outside its walls. And therefore, having occupied you for some minutes, perhaps more minutes than I intended this afternoon, I shall only beg the Chancellor, and beg all those assembled to whom I tender my deepest thanks for their presence here to-day,—I shall only beg you to continue, aye, and to increase, in all these ways I have mentioned, your assistance; and, if you will do so, I feel sure that, God willing, the College has a sufficiently great future in store for it. (Applause.)

THE MARQUIS OF SALISBURY.—I need not say with how much gratitude I have heard the kind words of welcome uttered by your Warden and freely reciprocated by you. I need not say with how much gratification I have witnessed the functions of this day, the success which they attest and promise, and the strength and usefulness to the Church and University of the institution which they celebrate. A week ago our anticipations of this meeting were somewhat brighter than God in His providence has permitted the reality to be. I cannot, standing in this place, help alluding to and deploring the melancholy event that all connected with this College must have felt as if it had been something personal to themselves. In a University like Oxford I might deplore the loss of one of the foremost ornaments of English scholarship. Beneath the shadow of this Chapel I might justly dwell on the deprivation which the Church has suffered of one of her most earnest and most steadfast sons; but rather what weighs upon us as a cloud, in some measure dimming the brightness of this day's festivity, is the gloom, the heavy gloom which has fallen across the hearth of the man to whose piety and steadfastness and earnestness this great success is in no common measure due. (Applause.) The sympathies of all who hear me,

and the sympathies of many others besides, are with him and his in this deep trouble. (Hear! hear!)

I cannot but look at the brilliant answer which experience has given to the somewhat bold anticipations of eight or nine years ago with deep interest; because it is not the ordinary success of some personal freak or crotchet which this College testifies, but it is the strength and vigour of two great principles upon which the prosperity of the University depends. In its first appearance, and on the surface, what this College represents is the principle of frugality in living. It has done the task which we feared could not be done. It has shown that it is not necessary, in order to enjoy the advantages of the college life, that the expenses which have been hitherto associated with the college life should be added as a drawback. Keble College has removed this, which was something of a reproach to Oxford. But I think it has done more than this; for there never was a time in which frugality required to be so much preached to the educated classes of this country. As the nation grows in wealth, luxury advances with more than equal strides, and our fate seems likely to be too nearly that which attends the rise of many an Eastern dynasty. It is founded by the rugged virtues and the hardihood of some bold conqueror, and by his valour he obtains the right to enjoy those luxuries which destroy that valour in his successors. There is too much appearance that this, which is a common event in Eastern history, is a type of the position of England. We have obtained wealth and power, but the wealth and the power we enjoy by the display of that very fibre and manliness which our increasing luxury threatens to eat away. If it were only for this, I should say that Keble College has been and was doing no common service to the nation. But there is a higher principle at its root. It is a matter for no small surprise that a college at this time in the history of the University should be created at all. Such a thing has not taken place for a century and a half,—I

think for a somewhat longer period ; and if we had tried to judge antecedently, we should have expected that this College would have displayed some affinity to those growing influences which we are told are the dominant influences of the day. We should have expected those secular and negative philosophies which hold such an influence in these days,—we should have expected that they would found a college. But they never seem to get as far as undertakings of that kind. They have no good news, no Evangel, to offer, and they will naturally make no sacrifice to offer it. (Hear! hear!)

Your Warden has most rightly and justly repudiated the idea that this College is the representative of a section, or a faction, or a school. In one sense, no doubt, it was founded by the efforts of a school. Men will always gather together according to the affinities of their opinion, and they will be always nerved for their exercises by the sympathies of those whom they agree with. In such a sense the action of schools and parties has ever been in the Christian Church and has ever been fraught with good: it has nerved men up to greater exertions than could otherwise have been expected. And those who discourage or repress the action of schools, in the hope thereby of avoiding disturbance and gaining peace, will only succeed in gaining the uniformity of indifference and the peace of torpor. But still it is true, and I hope it ever will be true of this institution, that in any restrictive or aggressive sense this is not the home of any party or faction. It is the home of sons of the Church of England ; but it supports a principle much more important than any school or party within the Church could advocate. With the enemy in front of us we cannot afford to be raking up domestic quarrels and falling out with our kinsfolk. In this day all Churchmen have difficulties to surmount and enemies to confront outside, beside which must sink into insignificance all controversies which have been excited by any difference which may exist in the Church itself. But there has

arisen in these later days a school of men who have not so much differed from us in that they profess any religious opinion in which we do not agree, as in that they speak of religion as a thing which here in a University should not be a matter of importance at all. Some have held the language that religion has little business in a University. They have pointed out that Universities and Colleges are lay corporations, and from that they have drawn the curious inference,—justifiable only on the supposition that laymen have nothing to do with religion,—that religion is no business of theirs. Others, and a far more numerous class, while not taking so extreme a view, have still held this opinion,—that secular learning is so much more important than religious teaching, that if religious teaching, by reason of differences which exist, tends to impede the progress of secular learning, it is better to thrust aside the religious teaching altogether. And that is a school of feeling which appears to me to be more dangerous than any difference of opinion confined to religion itself. Those who differ as to the words of the master have a far less difference of opinion between them than they have with those who say, “Never mind what his words are; there is other knowledge which it is more important to attain than his words, whatever they were.”

Now Keble College is and will remain a standing protest that now as in olden time the teaching of the University of Oxford is this,—that “the fear of the Lord is the beginning of wisdom.” (Applause.) It is a standing testimony to the energy of the faith of the Church of England, because in the wonderful work of these last ten years, and in the wonderful confidence with which that work has been received by the parents of this country, it shows that whatever literary exhibitions there may be in favour of negative opinion, if you want the energy that does work it is to the old faith that you must go. (Cheers.) Undoubtedly here, as throughout the University, we value, and deeply value, culture in all its highest and most

varied forms. We recognise and we are eager to explore to the uttermost all those vast fields of knowledge which in these later times have been opened to us, and of which our forefathers did not even dream. But the progress of all that culture, and the addition of all that knowledge have not diminished by one iota the immeasurable distance which must always separate the knowledge which is necessary for things temporal from the knowledge which is necessary for things eternal.

But this principle that these buildings uphold, is one that can only be made fruitful and permanent by the men whom they shelter within their walls. It appears to me that the success of this College,—the great career of the man whose name it commemorates and the remarkable incidents that attend it,—should be no small encouragement to all those who belong to it to give their best energies that its reputation may not suffer in their hands. Let them pursue to the uttermost all kinds of culture and temporal knowledge for their own sakes, for their purifying influence, for their secular value ; but in doing so let them also remember that by their success they will tend both to purify, to strengthen, and to give power to their religion ; and that they will also strengthen themselves to sustain the honour of that institution which has been provided for them by the liberality of pious men, and to which their own success is due. I can conceive that a motive of this kind will continue to have, as time rolls on, an increasing influence on the minds of men who are educated within these walls ; and I am sure that as success rewards your efforts, and literary prizes and honours crowd upon you, you will, and those who follow you will, reflect with gratitude how much is due, not only to the liberality of the wealthy men who have founded this College, but, much more, to the marvellous combination of piety, sincerity, enthusiasm and tact by which the early years of this College have been guided. (Applause).

THE RT. HON. GATHORNE HARDY, M.P.—My Lord Marquis, Ladies, and Gentlemen,—The resolution to which you have just given your assent, and which has been responded to by the noble Chancellor, was one in which you had before you the man whose visit to this College upon this day you desired to commemorate, and for which you desired to return him thanks. You have before you in him one whose character you know and whose conduct has been before the public for many years. Those for whom I am about to ask your thanks are unknown to you, will remain unknown to you, and will only be known at all by the works which are about to be constructed, and of which you have just seen the foundation-stone laid. They are those who, in these days of luxury of which we have heard, in these days of lavish expenditure upon self, have thought that one of the best uses of their wealth was to lay it out upon the bricks and mortar which are to be the covering for the inner spirit which they hope is to animate this College; and, although they do not devote their money exactly in the same way as the departed benefactor who lavished his bounty upon the sacred edifice in which we have been assembled, I cannot but think that their work connected with this College, if not as material, is at least very material to its influence hereafter on that collegiate life which, as I think, has been one of the chief foundations of the prosperity and success of Oxford. Those for whom I am about to ask your thanks are the anonymous benefactors, the beginning of whose work has just now been marked by the laying of the foundation stone by the Chancellor. It is a grateful task to me, who have been honoured as one of the Council of this College from the period at which the Council was constituted,—it is a great honour to me to see that there are those who will thus bestow of their abundance to complete a work which we began in the faith that it was of the deepest interest to Oxford and to the country. Our work was founded upon principles which we believed were of the highest import-

ance; and we find that these donors,—not for the sake of praise or for honour, but simply for the benefit of their fellow men,—are now coming forward, as it were, to set their seal to the work we have undertaken; that while one has given to it the means of community of religious worship in the building in which that community of worship can be exercised, these now propose to extend to the secular life of the College that community of social conditions and community of learning which are hereafter to be established in the Hall, in the Lecture Rooms, and in the Library.

The Warden has spoken of the danger of this College being one-sided. Well, perhaps in the physical condition which it now presents to your view, it may be said to present at this moment a one-sided appearance (Laughter); and as the College will be cured of that physical defect in its proportions by the great work which is commenced this day, so I cannot doubt that there will be a balance of secular learning in the facilities given for teaching in this College, while the social influence which is so well acquired in the habits in which this College lives, will be perpetuated in the community of living for which a home will be found in the Hall about to be built. I cannot help thinking also that there will be in that Library a foundation for the study and learning which must be after all the marked feature of this College, if it is to influence the University and to justify its existence.

Now the Warden has spoken candidly of his own views, and I think every one who has heard him has come to the conclusion that he is fully aware of the many-sided qualities which are required for a Warden of such a College. He has said that it is necessary, if I may use these words, to make yourself “all things to all men”; that is, that those who come here should find in its walls a teaching suitable to their necessities without too rigid a bias in one direction. But it must be remembered that he who used those words, although he was “all things to all men,”

never forgot to subordinate all to one principle, and was always faithful in all circumstances to the truth. And it is because this College is founded upon that principle, upon the principle of maintaining the truth at all hazards and at all times, that it will exercise a material influence upon the country, and upon this University for the benefit of the University, and I hope that the University will in its wider scope ever react upon it. Let the University keep up its character for learning, and impose upon this College all the conditions which may render it a College worthy of the University; but at the same time let the religious character of this College never be forgotten, and let it continually bring to bear its influence upon opinion in the University. There is great need of this in these times. And do not let it be said that we are forcing on the University religion under State regulations, or laid down by some outside formal rules. This is an absolutely voluntary foundation, which has sprung up, not only from the minds, but the hearts of men inspired by the teaching of that holy man whose name has been given to the College; and it is alone from those whose hearts are so influenced that great works of this kind are likely to proceed. I have a faith, when I look upon the great building opposite, that frugality of living will be found compatible with luxury of design and architectural ornament, and that those may exist in all their grace and magnificence without affecting the sobriety of lives within, but that "plain living and high thinking" will find a congenial sphere in the midst of the magnificence which we have seen, and that which is in course of erection.

I cannot but think that those who agree with me as to the advantages of such a College as this will be ready to accord their assent to the resolution which I have to move:—

"That the members and friends of the College are profoundly sensible of the benefit conferred by the anonymous donors, to whose liberality they are indebted for the

splendid gift of the Hall and Library, and desire to record their thanks for this act of munificence." (Loud applause.)

Ladies and Gentlemen,—those whose act of munificence this is are not asking your praises ; if they were asking your praises you would know their names. But when we ask you for your thanks, I know that the best thanks that benefactors of this kind desire is the success of their undertaking. It is on the young hereafter that the success of that undertaking must depend. When we look at what has been done by this College, and how, from such small beginnings and in so short a number of years it has risen to such eminence, can we doubt, when we see money poured out like water by those whom we now thank, that in future it will, by a truly complete education, raise up men who will do service alike to the Church and State, and do honour to this country and to the world. (Cheers.)

THE LORD BISHOP OF ELY.—My Lord Chancellor, Ladies, and Gentlemen,—I have been invited to second this resolution, and I have accepted the invitation, upon the very simple ground that, not having graduated at this University, I may with some fitness represent the friends of the College who, as distinguished from its members, are comprehended in the resolution. And perhaps, from presiding over a diocese which contains within its limits the University of Cambridge, I may be accepted as a witness of the profound admiration which is felt by very many within the precincts of that University for the munificent acts which have brought us here to-day, and of which Oxford is the theatre. Such acts of munificence are really the property, not of Oxford only, but of the whole Church of England. The visible tangible results of such actions are here ; their moral force and worth belong to the Church and nation at large. And I think they have a peculiar value to us at this time. We are perhaps somewhat disposed to think of past ages as those alone which have been remarkable for great ecclesiastical benefactions ; and

therefore it is, I would suggest, no slight cause of rejoicing that we ourselves should be gathered here together to-day for the opening of a Chapel and for the laying of the foundation-stone of a Library and Hall, which in their scale will compete with anything which the past has supplied. (Hear! hear!) And there is a special encouragement for us as Churchmen in that which is here done. If the budding of Aaron's staff was a sign that God was with him, surely the breaking out of this grand liberality upon the nineteenth-century life of our Church may itself be taken as no slight proof that the spirit which prompted the works of old has not departed from us; but that there is still, in God's providence, a great future of Christian work before this Church of England. That Chapel has not been built for a few years only; this College has not, we are bold to believe, been founded for less than many generations. Then, also, let me say that I think there is something peculiarly happy in the precise period at which these great acts of munificence have been performed. When it pleased God to call to Himself the soul of His servant whose name this College bears, it might have seemed not unlikely that some single founder would have carried out what was in some sort his own desire, and founded such a College as this. But surely it is a happy thing that Keble College had not *one* founder, but three thousand founders. Lord Beauchamp has told us to-day that its beginnings were the gifts of no less than three thousand members of the Church of England, who resolved to build into the walls of Oxford the name of one associated with it from very early youth, I believe from what we now call boyhood, one who was the first to call the minds of English Churchmen to the recognition of the claims of their spiritual mother, to the true position of this Church of England as a branch of Christ's Catholic Church which had held this land for Christ from the beginning in unbroken continuity, and who by his poetry, and not less, may I add, by his saintly life, perhaps more than any

other opened the hearts of this people of England to accept the doctrines which he taught and the discipline which he enforced.

I rejoice therefore not only in these acts of munificence, but I rejoice too that they tarried for a little while, and that the founder of this Chapel, and the founders of the Library and Hall that are to be, intervened, not to originate, but to crown and to consummate an institution which has engaged the deep interest of no small part of the English Church, an institution designed as the means of perpetuating the memory of one whom, as poet, teacher, theologian,—may I say “saint,”—the English mind had learnt to revere and to love. (Applause.)

THE WARDEN.—I may mention to the College that Mr. Henry Gibbs, who has been the medium through whom this gift has come to us, will kindly undertake to transmit the thanks of this Meeting to the anonymous donors.

LORD SELBORNE.—My Lord Chancellor of the University,—The honour has been done me of making me the spokesman of this meeting in proposing the following Resolution:—

“That this Meeting desires to congratulate the Warden and Council and the Academical Staff on the success accorded to their efforts to carry out the objects for which Keble College was founded.”

When I read this Resolution, all present must, I think, feel that the speeches which they have heard have all, in a great measure, been addressed to the subject of it. We have met here to-day upon an occasion most interesting; and, amid the interest which we have felt in the completion of that magnificent building, and among the heart-stirring feelings with which we have joined in the services there celebrated, this sentiment of joy at the success of Keble College with reference to the objects for which it was founded, has never been absent from any of our hearts.

It is very interesting to compare, on the one hand, the identity of the motives and purposes which have actuated the promoters of this foundation with the motives and purposes of the founders of the older Colleges in this University—our Wykehams and Waynfletes, our Foxes, and other such men ; and, on the other hand, the great difference between the circumstances of the ancient foundations and those of the new. Our ancestors in this place, though they could not foresee or provide for all the contingencies of the remote future, were yet men very wise in their generation ; and they aimed at building up in sound learning and in true religion the youth of this country, surrounding them with all motives to temperance, to modesty, and to frugality of demeanour ; laying down strict rules of discipline ; helping the poor by rich endowments ; paying everywhere honour to poverty ; and for these purposes dedicating their wealth. I think we must all see the identity of purpose, in these respects, between the ancient foundations and this foundation of Keble College. No doubt those good men overreached their mark by laying down too minute and formal rules, which could not hold the human mind, or prevent the growth of new habits, through successive ages. Their system broke down ; poverty was gradually displaced and thrust aside ; and, instead of the frugality, the economy, and the strict discipline, there grew up insensibly, in our older Colleges, those habits of expense which have been felt to be a very great and sad evil, you may depend upon it, in many hearts and many homes of this country for many years. There may have been, and there were, young men of so heroic a constitution of mind, that the habits and the traditions of self-indulgence which prevailed around them could be, and were, resisted by them ; but too many weaker young men, to educate whom in the University parents and brothers and sisters were making sacrifices never known by any but themselves,—too many such young men in our Colleges have from time to time

learnt habits of extravagance, and that above all others most miserable habit, the habit of debt, which has been the bondage of their subsequent lives. Now, to escape from these evils, and at the same time to preserve to the youth of this College the inestimable benefits of a collegiate society, the wise rules upon which Keble College was founded were established. It was a difficult task; and doubts might well have been entertained as to its success. It could not have succeeded without, on the one hand, great wisdom and other great gifts on the part of the Warden and his colleagues on the government of the Society; nor, I venture to say, on the other hand, without a very honourable and creditable co-operation on the part of the undergraduates of the College. In both respects it has succeeded; and the value of that gift, if that gift stood alone, to many families of this country has been seen in the continual growth of the numbers of this College, numbers now exceeded by but two or three other Colleges in the University, and which, I verily believe (if the arrangements and the accommodation of the College permitted it), might before long exceed those of any other College. (Hear! hear!) I cannot too strongly say what is the value, not only to the young members of this College themselves,—not only to their parents and families and friends,—but to society at large, of a good example in that respect. It is as valuable and important to the rich to know that they are stewards of their money and are not at liberty to waste it, as it is to the poor. I need not speak of its necessary importance to those who are not rich. I need not speak of its importance to those who may hereafter have to enter into the profession of the ministry,—the most self-denying profession, both in its demands upon its members, and in the way in which its members answer to those demands, of any in this country,—a profession, in order to do good in which it is absolutely necessary that the man should be master of himself and be a strict economist of his means. Well, if that

stood alone, it would be a great thing; and this College has had a success in that respect, on which it may be congratulated by us all from the bottom of our hearts. But there is something greater still, of which we all think, especially when the name of the College is mentioned. Those who founded this College in Mr. Keble's name desired that it should be an example of the power and influence of that sound faith, and sober but earnest practical religion, which he refers to in the Preface to the "Christian Year" as the animating spirit of the services of the Church of England,—the spirit which animates also his own almost inspired book. That sound faith, and that sober practical religion, always essential to everything which is good, surely was never more essential than now. Reference has been made by the speakers on this occasion,—and how could it be otherwise,—to the change in the spirit of the times, which this generation and the last have witnessed, and to the preparations which all true-hearted men should make for whatever they may have to do or to endure in the future. The truth is, that

"The world has cycles in its course, when all
That once has been, is acted o'er again."

The old ground, which we once thought so firm under our feet, now seems to quake and to give way. The old conquests made by truth and by the Church appear to be slipping out of our hands; and it seems as if the conquest would have to be made over again. That is going on in society and in the moral world, and not least in places of learning such as Oxford, which I may illustrate by referring to the records of geology, and which is indeed a normal law of the world in which we live. We read, in those records, of long periods of time during which creative power exerted itself, and there arose continents tracts of land and sea, vegetable and mineral treasures;—and then came other periods, when the accumulations, which had been formed by the long imperceptible opera-

tion of natural causes depressed by their weight the strata on which they rested, and produced great downthrows and upheavals, sinking continents below the seas and throwing up mountains above the land. But the great vital forces of Nature were operating all the time; and when those changes had taken place, and when the disturbance of the old order of things was complete, then the forces of beauty and order reasserted themselves, and more and more magnificent and perfect works of creative power succeeded to the temporary disorder. So I hope it will be hereafter, as I think it has been hitherto in times past, in the moral world. We have seen, in this place, what used to be considered important safeguards of truth,—I do not enquire whether they were rightly considered so or not,—but we have seen the time come when they were no longer felt to be safeguards, and when it became inevitable that they should be dispensed with. We had then to fall back upon the ancient unchangeable principles. There is always a danger, when such props and bulwarks are taken away, that people who have been accustomed to lean too much upon them may be helpless and without resource, and not know what to do without them. It might have happened to us in this place to stand by perplexed and discouraged while these changes were going on, and to forget that liberty and activity of thought are as powerful forces on the side of faith and truth as they possibly can be on any other, and that it was our duty to throw ourselves forward into that movement and turn it into a movement on the side of faith and of truth. This College is an answer to the misgivings of any who might have been tempted to fear that, because we live in times of absolute intellectual freedom, therefore this University must be dereligionised or demoralised. I thank God, that in our Acts of Parliament, as well as everywhere else, it is still called (as I hope it ever will be) a place of religion as well as a place of learning; and if any one should say the contrary, every stone of these

buildings would be vocal in its testimony against the untruth. (Applause.)

These, then, are the great objects for which this College was founded,—to establish the reign of moderation and temperance, and instruction in the uses of money, among the youth belonging to it, and to erect a new bulwark of the faith in times when those who are timid and distrustful of the power of truth too often seem to fear that the faith may be endangered.

On the other side of the way there are other buildings, the fruits of the increased activity of intellect in this place, where the modern sciences have their seat. It is for such an institution as this to lay hold of those modern sciences, to impress them into the service of the truth; for of this we may be quite sure, that truth is one, and no part of truth can ever be contradictory to another. Let learning of every kind, with breadth and liberality, flourish here. I believe the beginning has been made in the right way. I hail the testimony which the Warden of Keble College has paid to the principle of many-sidedness, to the duty of keeping apart from any narrow sectarianism, or jealousy of particular aspects of truth. If you persevere in that course, and in that faith of which the beautiful Chapel opposite is the instrument and the symbol, I am sure that not only will the success of Keble College in the future be answerable to its beginning, but upon the whole University and upon the whole Church, I will venture even to say, upon the whole nation of England, it may exercise an influence, more salutary than words can describe. (Applause.)

This resolution was to have been seconded by the Bishop of Oxford, who had been present during the earlier part of the proceedings, but he had been unavoidably called away. It was acknowledged by Dr. Mylne, the Bishop-designate.

nate of Bombay, and former Senior Tutor of the College :—

DR. MYLNE.—My Lords, Ladies, and Gentlemen,—It is a thankful task to return thanks. I have to thank the Meeting and the Speaker for the Resolution which has just been passed; but also I desire to thank the draftsman of that Resolution for one word above all others in it,—for the word “accorded.” The words “success” and “congratulate” I confess have always made me tremble. When people have talked about the success of the College I have said, “Well, pray God! it is so;” but I confess I have trembled: I always remember the shortcomings of those who take part in the work of the College, and so I say, “Well, congratulation means sympathy; and for that sympathy I thank you.” But by that word “accorded” our thanks are carried to the one place to which we should wish them to go when we think about any work we have attempted to do here.

Now, some of the points about which I shall have to speak in returning thanks for this Resolution, are such that one has to speak of them only with trembling and reverence, but when we speak of the success of the College there are one or two subjects of a lighter character to which I feel that I cannot but allude for a moment.

Success, I suppose, in a College must mean that we have been enabled in some degree to cultivate with approbation the studies and the amusements alike of the University. Well, it is early days to say very much about what we have done in the studies of the University, but I think I may mention with an honest pride that whereas the proportion of students in Oxford who take Honours is about thirty per cent., the proportion of our graduates is rather over sixty per cent. And perhaps when one speaks of success, one may look fairly more to the power which a College shows of making the most of what it has, than to what it has actually produced in the shape of brilliant

results. We have had some brilliant successes, but I believe that the College that can show that out of the material furnished to it it has done the most, that College may claim some honest pride. One instance may show you that we do make something out of the materials we have. In Moderations last summer we sent up nine men to the Honour School. Of those, only two did not succeed in obtaining a Second Class, and one of those two was unfortunate enough to get a First. (Laughter.)

And then in regard to two other points about which I would wish to speak: I remember that on the occasion of the installation of the Warden, when my friend Dr. Liddon was wearing for the first time his gown as a Doctor of Civil Law, he said to me, "My dear friend, I feel exactly like a speckled bird." Well, for my own part I must own to a feeling somewhat similar; for it occurred to me when I was asked to address you, that I too should be speaking to you in a new gown. Now when I first came to Keble six years ago, there were two sittings of eggs entrusted to me by the Warden. My first sitting was the choir: how melodious those birds were you have heard in chapel to-day. And then there was another sitting besides. I will not say that the birds at that sitting were young ducklings, but certainly they soon betook themselves to the water, and the old hen ran along upon the bank as old hens do, and cackled very loud. For a long time we worked at that boat club. There are not many Colleges that can boast that their boat has rowed at the bottom of the river twenty-two times, and gone on perseveringly the twenty-third time. I shouted and entreated, and, when nothing else would do, I preached in Chapel about it. Now I would not say *post hoc propter hoc*, but I preached about it in October, and in the two succeeding sets of Torpids we made in twelve races fourteen bumps. Therefore I may fairly say that in that respect, at all events, we are becoming a success, and may even claim to be one already.

But I must pass on now to a subject of which one must speak rather more solemnly. Three things were set before us when this College was started,—economy, culture, Christianity. As regards the first, my friends said to me, “You cannot make men economical by statute, and if you are going to have sumptuary laws you must make up your minds to two things; either they will be a dead letter or you will have your men galled and grumbling.” Well, I ask my undergraduate friends there, are they galled and grumbling? I think I know what their answer is. When one has been in and out here, one has some right to speak of what their feelings have been. A short time ago the Head Master of a school said to me, “I want to send two boys up to your scholarships, but I want to know something about your sumptuary laws.” “Well,” said I, “if so, get a newspaper and look at the account of the Torpids.” As regards economy I am thankful to say that I believe we are working here successfully; that men do find that they can live here in the best of society, and enjoy the other advantages of the University without extravagance and expense. (Applause.)

Then as regards culture, one was told, “You may perhaps get orthodoxy, but you must say good-bye to progressive thought.” I would ask leave here to say that it is shown in Oxford, and this College is not the last in showing, that the cause of Christ in Oxford is above all things else the cause of progress. A good many people here are beginning to feel that materialism means reaction; and if this College has any share in setting this truth forward, we feel that that is something for us to be thankful for. (Hear! hear!)

Now lastly, as to Christianity. I am glad to say there has been many and many an undergraduate here whom I have been proud to call a friend. We have known, we seniors, what it was to have real sympathy with the men about us; and when in after life I desire to think what manliness can be combined with Christian

living, then the one thing to which I shall look back will be my recollection of the young men of Keble College.

I desire therefore with all my heart, on behalf of the Academical Staff, to thank the Meeting for the resolution which has just been passed. (Cheers.)

As soon as the speeches were over, a procession was formed again, as in the morning, which moved to the Chapel chanting Psalms cxxi, cxxii, cxxvii, and cl. Evensong was then sung, the lessons being read by the Rt. Hon. M. Bernard and Mr. H. H. Gibbs, members of the Council. The hymns were "Disposer Supreme" after the third collect, "The Church's one Foundation" before the sermon; and after the sermon Mr. Keble's Evening Hymn closed the services for the day. The sermon was preached by the Rev. H. P. Liddon, D.D., Canon of St. Paul's.

*"The new man, which is renewed unto knowledge,
after the image of Him That created him."*

THE day which is now drawing to its close, and the incidents of which will not soon be forgotten by those who have taken part in them, has had a double significance. It is almost the second birthday of an institution which must interest all who care for education, as being an experiment at once bold and successful. Founded at a critical moment in the history of the University, and, as was felt at the time, on the eve of changes of momentous importance, this college has, by God's kindly providence, rapidly attained a position of usefulness which exceeds the most sanguine hopes that prompted its foundation. The devoted industry, the foresight, the high administrative genius which have been placed at its service, are, within these walls, matters rather for thankful remembrance than for eulogy; but to such qualities as these it is immediately due that less than ten short years have sufficed to convert a timid suggestion upon note-paper into one of the largest and most vigorous of the colleges of Oxford. And when we look around us at this chapel—the crown and flower of the surrounding buildings—we may also thank God

for not having denied to our generation either the impulse to a splendid munificence, or the reverential instincts of sacred art, when endeavouring to set forth, however faintly through material things, the supersensuous realities, or the desire to make whatever He has given—whether it be wealth or genius—promote His glory. “Blessed are they which love thee, O Jerusalem, for they shall rejoice in thy peace; blessed are they which have been sorrowful for all thy scourges, for they shall rejoice for thee when they have seen all thy glory, and shall be glad for ever. . . . For Jerusalem shall be built up with sapphires and emeralds and precious stones; thy walls and towers and battlements with pure gold; and the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir; and all her streets shall say Alleluia, and they shall praise Him, saying, Blessed be God, which hath extolled it for ever¹.”

But to this aspect of the occasion justice has already been done; while in the years to come it will naturally command an increasing share of interest. And, as has been already intimated, the day has another meaning—a meaning which will be hereafter insisted on at a comparative disadvantage. The time cannot be very far distant when all those who have known the gifted and saintly man whose name has conferred such lustre and sanction upon this college will have gone to their account. And criticism of the dead past, however acute it be, and however furnished

¹ Tobit xiii. 14, 16-18.

with the necessary material, yields a poor substitute for that incommunicable freshness of impression which actual contact with a living man alone can give. Let us, then, endeavour once more to-day to place ourselves in the company of the dear and honoured servant of Christ, whose life and work has inspired the idea and urged forward the completion of this foundation, as an acknowledgment of the gratitude which is due to Almighty God for all that is best and most invigorating in a noble model of the Christian life.

And here, lest we should lose our way in so wide a subject, the Apostle comes to our assistance in the text with a particular suggestion. He is speaking of the New or Ideal Man—realised perfectly in our Lord Jesus Christ, and imperfectly, although, so far as it goes, truly, by each of His servants. This new humanity comprises every department of human nature; for its Divine Author makes all things new. A new heart, a will free because regenerate, an illuminated and sensitive conscience, the passions controlled by will, and the will controlled by conscience, and conscience enlightened by the Holy Spirit;—this is its meaning. Of this complete renewal the germinal force is given in baptism, whether baptismal grace be developed in accordance with God's Will, or checked and lost by unfaithfulness or sin. And of this New Man, "created in righteousness and true holiness," a renovated intellect is not the least important feature. Although the moral side of human nature, the passions, the heart, the will, gain most conspicuously through the recreative power of the

grace of Christ, because they exhibit the ravages of sin most glaringly; yet the intellect is too closely associated with moral character not to be largely affected by it for good and evil. Doubtless, there have been bad men of the highest ability, and saintly men of no ability at all; but at least in dealing with one, and that the highest, class of subjects, this absolute dualism of the two departments of the soul is impossible. In this sphere of attainments, general intellectual dulness is no bar to quick spiritual penetration; and the acutest of intellects may be fatally blinded by a bad or perverse heart.

"Renewed unto knowledge," says the Apostle—*ἀνακαινούμενος εἰς ἐπίγνωσιν*—in process of being so renewed as to enter upon a higher knowledge than that to which unregenerate nature could attain. "Renewed," he says elsewhere, "in the spirit of your minds²;" and once again, "Be ye transformed by the renewal of your minds³." Whether it be the intuitive faculty, or the practical intelligence, or intermediate powers and functions of mind, it is mental renovation on a large scale that St. Paul is contemplating. Such renovation is an integral portion of the renewal of human nature through union with the New Manhood of the Divine Redeemer; and a striking illustration of its reality and of its far-reachingness is afforded by him who is the subject of our thoughts to-day.

For there are three characters under which the

² Eph. iv. 23.

³ Rom. xii. 2.

remarkable man whose name is identified with this college may be considered. He was a poet; he was a man of eminent goodness; and he was a great Christian thinker and theologian. Of these characters the first has mainly rivetted the attention of the world. The name of the author of *The Christian Year* is known to thousands who know nothing, whatever they may infer, about his life and character. And a scarcely smaller number who are aware that he was a man of singular purity and simplicity of life have no idea that his intellect was one of unusual strength and beauty, and that he wielded decisive influence at a crisis pregnant with consequences to the religious future of his country. "The poet Keble!" The phrase is used, often indeed as a title of honour, but sometimes also to imply that he was only a maker of religious verses, and not properly a leader or guide of men. It is meant to suggest that, while the fitful and turbid stream of passion and thought which we term modern life was rolling impetuously onwards, he sat pensive but helpless on the brink of the torrent, and warbled soft strains of mournful half-intelligible song which could not even catch the ear of those who were battling with the angry waters. It is with a view to correcting this impression that I shall say what little I have to say this evening. His poetry already belongs to the literature of the country; and it has been criticised, and will be criticised yet, by those who may rightly venture upon the task. Of his daily life the governing feature which illuminated all else, and in which all else found its centre and its har-

mony, has been unveiled to you this morning by one who speaks on such a subject with a higher authority than any other living man. It will not be wrong, in a place of mental as well as moral training which bears his name, to direct attention to the characteristics of his mind, especially as his mind flashes through his poetry, and is shaped by and inseparable from the elevation of his moral nature.

And here let it be said once for all that in such a matter as character, whether mental or moral, the eye of an observer will embrace only a part of the whole, probably a very small part; and that he reports what he sees, not as it is in itself, but only as it appears to him. Yet, on the other hand, in the case of a beautiful and highly endowed soul, each one of us perhaps recognises something which others might miss; and each may therefore hope, in spite of inevitable one-sidedness and imperfection, to contribute towards a final estimate some feature or detail that may be worth remembering.

I.

Of Mr. Keble's mind, then, the inspiring, controlling, penetrating principle was a sense of truth—a sense so keen-sighted and imperious, yet withal so delicate and tender, as to form a specific variety of what may be thought a commonplace excellence in honest men. And such a sense of truth, as is plain from the context⁴, was the

⁴ Col. iii. 9.

governing quality of that new intellectual man whom St. Paul describes in the text. Certainly, the noble passion for truth, the passion which would woo and win her, though it were through toil and suffering, is not so exclusively a Christian excellence that it is undiscoverable elsewhere. Greeks could desire to perish in the light; and the records of Eastern mysticism, associated though they are with odious and grotesque idolatries, describe some of the noblest efforts and aspirations of the human soul. The love of truth is, indeed, part of the outfit of every noble nature : its inspiring and purifying force cannot but be recognised in some of our day, who, alas ! sit loosely to the creed of the Church of Christ, or are bitterly hostile to it. Admitting, or, rather, premising this, let us, on the other hand, observe that, in its higher and more delicate forms, the love of truth is of Christian growth. It ranks with charity and purity among the fairest flowers which grow on the Tree of the Cross. By His revelation of Himself, our Lord brought the human mind into direct contact with the highest and absolute truth ; and this contact had the effect of awaking in it new faculties, almost a new sense of loyalty to truth, just as the sight of a great masterpiece endows the young artist with a new world of ideas as to the power and demands of art. With his sense and love of truth as such, the Christian received from Christ a capacity for working, daring, and enduring much on truth's behalf ; a capacity which, in its intensity and range, was a new thing among men. Not merely old and

thoughtful men, but weak women, slaves, and boys, caught the heavenly and ennobling flame, from the fire which Christ came to kindle; and by their lives, their works, and their deaths they illustrated the power of the Divine words, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth⁵." If any man ever shared the spirit of this noble company, it was the author of *The Christian Year*.

It is no objection to this feature of his character that he was a poet. Poets, it has been said, avail themselves of the services of a slave who is wont to get the better of them, and who is named Imagination; and there have been and are poets enough of whom this is true. But it is not necessary that poetry should be hostile to truth, or other than one of the most effective of its exponents; some of the truest poetry that ever was uttered was uttered at the bidding of a burning sense of truth, and owes its lasting power to the circumstances of its origin. Everything will of course depend upon the particular work and range of activity which is assigned to imagination; and in the case of a Christian this will be decided, not by the impetus of passion, or the supposed exigencies of art, but, like other matters, by conscience. Imagination may invent that which is known to have no basis in fact, or to be contrary to fact; but it may also place itself under the guidance of fact, and recover or fill up more or less successfully the minor features of an outline which already

⁵ St. John xviii. 37.

exists. The cultivation and employment of what is termed the "historical imagination" is held, when it is under sufficient safeguards, to be ancillary and not antagonistic to truth. Even physical science—I do not here say how prudently or otherwise—has claimed the services of imagination, to anticipate its triumphs, to fill up the gaps which yawn between its successive discoveries, or,—more doubtfully,—to elaborate the theories which it constructs from time to time about the origin and object of the universe. Religious poetry, then, if it is to be worthy of its name, must enlist imagination in the service of fact; poetry, like that of the *Paradise Lost*, has indeed other titles to admiration which are not here in question; but the invention of a new Satan and a new Christ prevents a Christian from regarding it as religious poetry. In religious poetry, properly so called, imagination never lets go its hold upon the hand of truth.

With the author of *The Christian Year*, it may safely be affirmed, the creative instincts of the imagination were never consciously indulged at the expense of truth. To him revealed truth was too serious a reality to be obscured or contravened, on any occasion or for any purpose whatever. Certainly he allowed a chastened fancy to play around his creed; he brought, as few could bring, the whole play and activity of awe, wonder, eager desire, rapture, fear, into contact with the divine realities; he did not shrink from filling up the canvas—as in those exquisite lines on the compassion of the mother of our Lord for

the mother of Judas in the *Lyra Innocentium* *—where Holy Scripture, however distantly, had pointed the way. But he never resembled the artist who sacrificed the brightness of his soul to the exigencies of his craft; he was not first a son of poetry and then of truth; he was first a son of truth, and then, or perhaps, therefore, a son of poetry.

Still less is this governing feature of his mind inconsistent with the fact that he was a sincere believer in all the truths of the Christian Revelation, as understood by the ancient and undivided Church of Christ. It is sometimes hinted that a man with a large, fixed, and exacting creed cannot really love truth, subjective truth, as such; that being committed to one view of things, he is of necessity debarred from inquiries which a love of truth is always prosecuting in all directions. At least such a man, it is said, can never think his creed out; he can never examine his premises; he can never do more than arrange and rearrange details which flow from a source which he treats as beyond discussion. Any one who knew Mr. Keble at all intimately would know that this view of religious men was to him at least inapplicable. That he held his faith with sensitive and jealous tenacity it is unnecessary to say; he held it, not as his own opinion, but as God's truth. But although it was in the main hereditary, at least in respect of its principles and outline, he was always inquiring, learning, supplementing, correcting; he

* *Lyr. Inn.* ii. 13, "Judas' Infancy."

was continually tracing the first principles of his faith back to those facts of history or facts of moral consciousness to which they appeal ; and he was constantly, to use his own expression, examining his major premises to see what they really did involve. Thus, without any change of principle, he wrote at one period of his life his poem on Gunpowder Treason, and, at a later, his treatise on Eucharistical Adoration. "I have learnt to see," he said, "what Scripture explained by Christian antiquity really meant." Certainly, he was as alive as the youngest of us can be to objections which might be urged against his faith ; in former years he had breathed an atmosphere of discussion at Oriel, where nothing that passed was likely to have escaped him. Whatever sorrow he might feel on account of those who yielded to the pressure of modern negative systems, these systems, so far as I know, never seemed to take him by surprise, whether on the score of their audacity or their ingenuity. He had maturely traversed and explored the ground ; he had surveyed his faith in detail, and had already made up his mind as to the force of theories that were urged against it. This side of his intellect came as a surprise upon a young man who only knew him as a poet or a devotional writer, and who, perhaps, thought that the current criticisms on the evidences or subject-matter of revealed religion or parts of it, in the Universities or elsewhere, belonged to a more modern world than his. Utterly as his moral nature shrank from conclusions which imperilled faith, he could measure the depths of the abyss as

accurately and as coolly as most men ; and could, to save a friend, venture as chivalrously near the brink. But, in this class of questions, the truthfulness of his mental character was especially observable. You felt it in his hesitations ;—the product, as they were, of his far-sightedness, already anticipating and answering an objection to that which he was about to say, and weighing out to himself the exact value of the answer. You felt it in the concessions which he would make quite abruptly to the side against which he was arguing, with a full conviction of the damage he was doing to his own conclusion. His sudden reservations, dictated by a fear that he might have said more than his knowledge of a subject warranted, or that he might have said less than truth required ; his tender but resistless expostulations with those who seemed to be playing with arguments instead of using them seriously ; his frequent protestations of inability to grasp a given subject—as pathetically sincere as they were really unnecessary—all belonged to this great feature of his mental character. For the attainment or expression of truth, no amount of trouble seemed to him to be superfluous. Travellers in Palestine¹ have remarked the accuracy of the references to the flora and natural features of the country which are found in *The Christian Year* : the author had never been out of Europe in his life. And when he was an old man, and had nearly written his last book²—“I find,” he said, “that I must write

¹ Stanley's *Sinai and Palestine*, p. 19. note.

² “Eucharistical Adoration.”

a great part over again, as it does not express exactly what I meant to say."

It was not an imaginative temper or warm friendships, but this same imperious sense of truth, that determined his relation to the great religious movement which dates from the year 1833, and from Oxford. That movement would never have been what it has been, and is, had it been only, or chiefly, an enthusiasm for art, or for antiquity, or for ceremonial. The real spirit of that movement was an appeal to reality; it was based on a sense of truth. The indifference and torpor of the eighteenth century had been in part, but only in part, counteracted by the one-sided religious revival which succeeded it; for this revival, while stimulating the consciousness of personal sin, and dwelling with praiseworthy earnestness on our Lord's Atonement and the work of the Holy Spirit in the Christian's heart, knew little of the real value of the Christian sacraments, or of the divinely-ordered structure of the Christian church, or indeed of the social and objective, as distinct from the purely subjective and individual aspects of Christianity. Yet the hierarchical fabric of the Church of England, and the public language of its formularies, and the traditional appeal of its greatest divines to that Christian antiquity which alone could justify them in the block, still remained. The venerable words of the Ordinal and the Sacramental services remained, but on the lips of a generation, which to a very serious extent, ignored or rejected their natural meaning. In 1833 the questions for sincere minds were

such as these ;—Ought such institutions as the Episcopate to be swept away in order to promote unity among Protestants, or for the sake of economy? Are the ordinances of the Church really necessary, or are they only matters of antiquarian interest? Should the doctrine and forms of our Sacraments be assimilated to those of the Protestant sects? Or can a satisfactory account be given of these things which would address itself to religious minds, as distinct from the minds of statesmen, anxious only to guard the rights of property and the historical institutions of the country? We know what answer was given to these questions by the Oxford movement, which, in fact, as Mr. Keble thought, appealed to the only principles on which the Church of England, as now constituted, has any *religious* right to exist at all. If the leaders of the movement appealed to the authority of that Primitive Church, which had, as a matter of fact, decided no less serious a question than what was and what was not canonical Scripture; if they insisted upon the reality of sacramental grace, and upon the Divine authority of the Episcopate; it was, in the first instance, because they believed that an honest recognition of the real frontier and contents of the Christian revelation, and of the conditions under which it had been given to the world, obliged them to do so. But secondly, and, as it were, incidentally, they felt that they were doing a good work for the Church of England. The days were passing, or had already gone, when sincere and religious minds could suppose that

difficulties about the system or language of a Christian Church could be silenced at the mere instance of the State. If Loyalty to Church institutions and ordinances was to continue, it must rest on some deeper ground than this; and when the Oxford leaders pointed to the Apostles and Fathers of undivided Christendom, they were kindling a new enthusiasm for the ecclesiastical structure and for the distinctive sacramental teaching of the Church of England.

Into this vivid appeal to the true area and character of the primitive Christian creed Mr. Keble threw himself heart and soul. The new warmth, the fervour, the unworldliness, the enterprise, the poetry of the movement, its firm attitude towards history, its nascent relations to philosophy—these had their charm for him; and “especially” as he once said, “The power of feeling at home in the whole Bible, if a man would; instead of being afraid, in his heart, of what some parts of it *might* be found to sanction if interpreted fairly, and so keeping timidly to a narrow interpretation of portions of some two or three of the Epistles, and practically ignoring the rest.” For Mr. Keble the Christian creed was a living whole; it was not, he held, really possible for any thoughtful man to deny as much as he liked and retain faith in the rest at will. “I cannot understand,” he once said, “how good and thoughtful people can employ arguments against sacramental grace which are serviceable, *mutatis mutandis*, against truths which they hold as truly as we do; the Atonement, for instance, or the Personality of the

Holy Ghost." The Oxford movement was a protest against this inconsistency; and in this way too it recommended itself to Mr. Keble's sense of truth.

This movement was in different degrees under the influence of several gifted men, who enjoyed no chartered immunity from error and exaggeration, and who would have been the first to own that they too might make mistakes. But its results might have been different, had it been welcomed intelligently and generously in quarters where such welcome might have been anticipated. As it was, when defections to Rome clouded the fair prospects of its earlier years, Mr. Keble's sense of truth again determined the direction of his life. Like others, indeed, at that tragic "parting of friends," he strained his eyes, filled as they were with tears, across the frontier which others were passing; but he never thought of following. Between him and Rome there was the old barrier of Scripture as interpreted by antiquity—scanned now more jealously, more closely than ever, by his governing sense of truth,—by his clear, unwavering sense of the original conditions under which the Christian revelation had been given to mankind.

II.

With this love of truth we may connect some other marked characteristics.

I. Of these, one was his estimate of the value

of a moral argument. The perception of the value of arguments of this kind is in reality a refined form of the sense of truth. It contrasts with the coarser habits of mind which clamour, on all subjects alike, for sensible experience or mathematical demonstration,—rather because these kinds of proof, to borrow an Apostolic expression, “make a fair show in the flesh,”—because they admit of being stated effectively,—than for a higher reason. Accordingly Mr. Keble was in an eminent sense a disciple, I might almost say a continuator, of Bishop Butler. “When a man reads Butler seriously,” he said on one occasion, “I always hope the best of him.” In those days Butler still reigned in the schools and mind of Oxford. It had not yet been whispered by brilliant critics that as he did not demonstrate the being of God—an end by-the-bye which he never proposed to himself,—he was out of harmony with the spirit of the time, and ought to be put upon the shelf. But Mr. Keble did not simply read Butler as ninety-nine out of a hundred of us do, only in order to master Butler’s own great argument against the Deists of the last century; he extended him, if I may so speak, into the mind and circumstances of his own day. First of all, he met the criticism which has been so often made on Butler’s argument from probability, that its tendency is to destroy absolute certainty, and to resolve all truth into opinion which it is safe to obey or to profess, but not possible to embrace with unhesitating inward assent. How he did this has been stated, with his usual clearness, by Dr.

Newman. "Mr. Keble," he says, "met the difficulty by ascribing the firmness of assent which we give to religious doctrine, not to the probabilities which introduced it, but to the living power of faith and love which accepted it. In matters of religion, he seemed to say, it is not merely probability which makes us intellectually certain, but probability as it is put to account by faith and love. It is faith and love which give to probability a force which it has not in itself. Faith and love are directed towards an object; in the vision of that object they live; it is that object, received in faith and love, which renders it reasonable to take probability as sufficient for internal conviction¹." Such an account of Butler was open, of course, to criticisms of which its author was well aware and not slow to meet in detail; but Butler did not merely furnish materials by which Mr. Keble threw up new works in not a few minds around belief in Revelation. The considerations which induced some of his own dearest friends to transfer their allegiance to the Church of Rome in the year 1845, and afterwards, led Mr. Keble to ask himself how far Butler's method afforded any guidance as to the question of duty in presence of the Roman claims. The answer to that question he gives in a paper which to me at least recalls the substance and the flavour of his thought in many a conversation, more than anything else that he has left. I refer to the Preface to a volume of "Sermons, Academical and

¹ *Apologia*, p. 79.

Occasional." In that preface he traces the applicability of Butler's argument in favour of revelation to the claims of the English Church upon her children; and the arguments by which Roman Catholic critics disputed this application at the time suggest other arguments with which we have subsequently become familiar, and which are urged by writers of a very different character, against Butler's method as a whole.

It was this same delicacy of mental texture which led Mr. Keble to pause reverently before Patristic reasonings or principles of interpretation in which many modern critics have only discovered materials for ridicule. He used to dispute the assumptions of that phantom authority, common sense, on questions in which, if anything was to be decided at all seriously, it could only be by methods and after a patient investigation, beyond the reach of the majority of men. He once brought a fluent critic of St. Ambrose as an interpreter of Scripture to a standstill, by asking him what he should propose to say to an unbeliever who ridiculed the principle of St. Paul's allegorical argument about the two covenants in the Epistle to the Galatians. On another occasion he expressed himself as follows:—"People talk as if the Fathers, instead of arguing, wrote mere rhetoric: we want a monograph (that, I believe, is the modern word) to show that they were like the rest of us in meaning what they said, and unlike the great majority of us in seeing a great deal further into divine things than we at all suspect."

2. A further quality of Mr. Keble's intellect was

a certain severity. His mind, like his body, seemed to be schooled to endure hardness like a good soldier of Jesus Christ. He who ministered to others such soft, tender, consolatory thought, was eminently unsparing towards himself. He was, to begin with, a scholar of the old robust type, for whom nothing had as yet been made easy in the way of modern grammar and dictionary, and who preferred the old methods by which knowledge was acquired at the cost of much greater labour than now. He would read by preference the old Greek editions of the classics and the Fathers (I remember especially his copy of Savile's St. Chrysostom, now I suppose in the library of this college); he was almost impatient when the more effeminate scholarship of the next generation stumbled over the quaint conceits of those early printers. This side of his mind appears in his defence of the use of Latin as the language of his exquisite *Prælections* on the healing virtue of poetry. The preference for the vernacular which has long since banished its rival from the field was just then making itself felt in the University; but Mr. Keble was not disposed to entertain the idea of a concession. He admits indeed, characteristically, that in using Latin his powers of expression as a lecturer are fettered; he owns that there are modern compositions to which Latin could scarcely, in whatever sense, do justice; he knows that to lecture in Latin is not the way to fill a lecture-room with young men of the present day; but he would retain the language, not only as the historical tongue of the University,

and the medium of communication between the learned throughout Europe, but as befitting the lofty severity of true criticism, and as a corrective to the relaxed tone of the literature of the age. "Facile patiemur plura nobis deesse, maxime alioquin optata atque commoda, gratiam, favorem, plena subsellia; tum, quod longe est gravius, multis ac præclaris locis, et qui ad rem bene gerendam vel præcipue possent adjuvare, æquo satis animo carebimus; modo nihil putidum, nihil fœcatum, nihil non vetus atque simplex in sanctissimâ re proferatur¹." This scruple was not merely or chiefly literary; it was moral and religious. It was nearly allied to the habitual bent of his thoughts on holier ground. He had no sympathy with the self-deceiving theories which make much of the Benevolence of God at the cost of His Justice, or which ignore the nature and consequences of sin in order to flatter the fond hopes of the sinner. He pressed this side of truth home to himself with inexorable determination. He dwelt on God's Justice as "the Attribute which I have most reason to think about." He loved Lent as "the season which best suited a person who ought always to be repenting." His mind rested continuously on the graver statements of Holy Scripture; not from any merely mental enterprise or speculative curiosity, but as "the best for me." After the decision of the Privy Council in the *Essay and Review* case, he composed a Litany from Holy Scripture to "remind himself and others of what God had really revealed about the state of

¹ Prælectiones Academicæ, tom. i. pp. 7, 8.

the lost, however men might deceive themselves." His intrepid study of the sterner sides of divine Revelation was not the least characteristic part of his renewal in knowledge after the image of Him that created him.

3. A third characteristic was courage,—courage of that simple unconscious kind which undertakes invidious or perilous duty without effort and as a matter of course. With his gentleness of disposition, and utter dislike of prominence in any form, Mr. Keble was incapable of silence when conscience bade him speak, and of speaking when conscience enjoined silence. Those who know the history of Oxford from thirty-five to thirty years ago, or of the Church of Scotland after the Primary Charge of the late Bishop of Brechin, or of the Church of England during each of the graver controversies which convulsed her within the last twenty years of Mr. Keble's life, will feel the truth of this. No fear of unpopularity, no frowns or menaces of the highly placed or the influential could weigh for a moment with that clear and delicate conscience; again and again, with chivalrous devotion of time and learning, he threw himself into the unpopular side, and, as he said, "never lived to regret it." A visitor one day observed to him that toleration was the order of the day, and that certain proceedings to which reference had been made would soon become impossible. "For myself," he said, "I do not expect to be included in the amnesty." On another occasion, quite towards the close of his life, he was conversing with an influential friend, who thought that he

might venture to make a distinction between the author of *The Christian Year* and another great name, which in a much greater degree than his own, was at that time the object of vulgar prejudice and abuse. "My lord," said Mr. Keble, sternly, and using the epithet which had been just employed, "your lordship must have made a mistake. We are all of that kind here; I, perhaps, more than any one else." On the other hand, he was an example of that higher courage which is ready, not merely to confront an opponent, but to disappoint a friend. In the excited years which followed upon the Gorham decision he was more than once pressed to say or do things which were beside or beyond his convictions as to truth and duty. Impetuous friends, carried forward on the high tide of panic or of enthusiasm, could not understand the reserve of a highly instructed and sensitive conscience; and they would often, if they could, have forced his hand. But his gentle, unyielding resistance to pressure of this kind was not less instructive or fertile in results than his generous self-sacrifice under other circumstances. It made every one—friend and foe alike—feel that, when he did speak, he meant what he said. Much against his will, but for a great many persons of very various characters who but for him might have fallen under very different influences, he became a sort of religious "court of final appeal." When all else had been said and done, people would wait and see what came from Hursley, before they made up their minds as to the path of duty.

In nothing was the simple truthfulness of Mr.

Keble's mind more observable than in his freedom from the spirit of paradox ; it was indeed in this respect that the really philosophical character of his thought made itself especially felt. Paradox is the *ignis fatuus* which beguiles many a noble nature from the pursuit of strict truth ; and paradox is apt to be proselytising, partly from an uneasy suspicion on the part of those who accept it that all is not absolutely right, and partly from the impulse which may be due to a subtle sense of humour. Twenty-five or thirty years ago, paradox, at least in certain regions of thought and discussion, was a more powerful temptation than it is now. Since those days there have been catastrophes ; the ground of religious controversy has been strewed with ruins ; and everybody who can feel or think at all is more or less saddened and sobered. In those days, too, sheer unbelief was still a rare and distant enemy, and Christian controversialists did not shrink from an appeal to weapons which seemed to promise an effective surprise. The supposed dilemma between Rome and infidelity was brilliantly manipulated ; and men played with a terrible alternative because they honestly believed it to be strictly impossible that their countrymen could accept all infidel conclusion. It was in reviewing these arguments, as they were put before him by the perplexed, the impetuous, and the young, that Mr. Keble's mild wisdom shaped convictions which are still energetic ; in how many cases, and how decisively, will only be known hereafter. But who that has ever had the experience can forget how patiently he would consider propositions which

less clear-sighted men would have at once scornfully set aside as ridiculous; how tenderly he would identify himself with the exact prejudice or point of view of his questioner; how he would apologise for saying anything at all upon a point which it was suggested to him was obvious; and then how he would gently lay his finger upon some intercepting or disturbing fact, which shivered the whole fabric of abstract logic, and lowered the discussion to the *terra firma* of sober reality? Those who know the "Life of Dr. Arnold" will remember at least one instance in which Mr. Keble sacrificed to what he believed to be the voice of duty a personal friendship of no common order. And in intercourse with Mr. Keble, his younger friends felt the presence of an intrepid sincerity, which they knew would never scruple to tell them the truth, however tenderly, or at whatever cost. Indeed, if the illustration might be permitted he sometimes in his conversation recalled his old rival, the venerable Provost of Oriel, by his gentle but severe insistence upon accurate thought and language on the part of younger men. Certainly, his most ordinary table-talk had about it a soothing charm, which defies description or analysis; and those who came to him, tired by work or worried and depressed by controversy, will often have applied to it the lines which have been suggested as a motto for *The Christian Year*:—

"Tale tuum carmen nobis, divine poeta,
Quale sopor fessis in gramine, quale per æstum
Dulcis aquæ saliente sitim restinguere rivo."

His conversation would flow on, constantly sug-

gesting the deepest thoughts, while expressed in the simplest language, and rising not seldom into ripples of quiet humour, or of moral enthusiasm, or into some brilliant sally that might seem an echo from the Oriel Common-room of another generation, until at last a remark was hazarded by his companion which was showy rather than true, or a word was employed, intended to produce effect, but the true meaning of which had not been considered by the speaker. Then, all at once, in the gentlest, but, on that very account, the most formidable way, Mr. Keble would wield—if I may so speak—the “Socratic Elenchus.” What was exactly meant; what was the exact element of truth in what was meant; whether something was not to be said in favour of an opposite position or phrase; whether, in short, what had been advanced had not better have been avoided;—this was the series of topics, embodying his quiet but irresistible protest in favour of the sacredness of truth,—of the duty of doing it rightful homage in language,—of the duty of avoiding all that was merely showy or paradoxical.

There were other qualities of his mind which ought perhaps, if time sufficed, to be insisted on. Such was an intellectual rectitude which never seemed to miss the relative proportions of truths, and never to be disturbed by a passing enthusiasm or a temporary panic. Such again was a tenderness, all his own, in explaining or communicating truth; such, above all, was the profound, the awful reverence with which, without alluding to them, he bent low before those unseen realities

which had ever a first place in his heart and thought. No man, perhaps, ever lifted others to heaven without mentioning it, more persuasively than he; his own eulogy on the poet Wordsworth had a wider application to himself which he little suspected:—"Cui illud munus tribuit Deus Optimus Maximus, ut sive hominum affectus caneret, sive terrarum et coeli pulchritudinem, legentium animos semper ad sanctiora erigeret, . . . atque adeo, labente saeculo, existeret, non solum dulcissimæ poeseos, verum etiam, divinae veritatis antistes¹."

The days will come, I suppose,—if indeed they have not yet come,—when young men, looking at these buildings, will ask the question, "Who was Keble?" To have made it inevitable that that question should be asked by successive generations of Oxford students is to have added to the moral wealth of the world. For the answer to that question cannot but do good to the man who asks it. It is not high station, or commanding wealth, or great public exploits, or wide popularity of opinions which will explain the foundation of this college;—raised as it is to the memory of a quiet country clergyman, with a very moderate income, who sedulously avoided public distinctions, and held tenaciously to an unpopular school all his life. Keble College is a witness to the homage which goodness carried into the world of thought, or, indeed, into any other sphere of activity, extorts

¹ Præl. Ac., tom. i. dedication.

from all of us, when we are fairly placed face to face with it; it is a proof that neither station, nor wealth, nor conspicuousness, nor popularity is the truest and ultimate test of greatness. True greatness is to be recognised in character; and in a place like this character is largely, if not chiefly, shaped by the degree in which moral qualities are brought to bear upon the activities of mind. The more men really know of him, who, being dead, has, in virtue of the rich gifts of grace with which God had endowed him, summoned this college into being, the less will they marvel at such a tribute to his profound and enduring influence. May this College, for long years to come, be a home of teachers and students, whose clear strong faith, and general intellectual and moral mould as servants of truth will not be altogether unworthy of the great name it bears!

Throughout the day admission was necessarily granted by ticket. Among those who were present during the day were the Archbishop of Canterbury and Mrs. Tait, the Marquis and Marchioness of Salisbury, Lord Cranborne and Lady Maud Cecil, the Earl of Shrewsbury, Earl and Countess Beauchamp, the Earl of Devon, Earl Nelson, the Bishops of Oxford, Ely, Rochester, Salisbury, Tennessee, Maritzburg, Lord and Lady Selborne, Lord and Lady Forbes, Lady Gomm, Lord Clinton, Lord and Lady Alwyne Compton, Rt. Hon. Gathorne Hardy, M.P., and Mrs. Hardy, Rt. Hon. M. Bernard, Rt. Hon. J. R. Mowbray, M.P., and Mrs. Mowbray, Mr. Beresford Hope, M.P., Mr. J. G. Hubbard, M.P., Mr. Majendie, M.P., and Lady Margaret Majendie, Mr. E. Hubbard, M.P., Mr. A. Balfour, M.P., Mr. J. G. Talbot, M.P., Sir John Gibbons, Sir W. James, Sir Percival Heywood, Sir E. Hulse, Sir T. D. Lauder, Sir E. Lechmere, Sir R. Phillimore, Lieutenant-General Sir R. Wilbraham, the Hon. W. W. Vernon, the Vice-Chancellor and Miss Sewell, the Dean of Christ Church and the Misses Liddell, the Warden of Wadham and Miss Le Touzel, the President of Corpus Christi, the Master of Balliol, the Master of University and Mrs. Bradley, the Principal of Brasenose, the Rector of Exeter and Mrs. Lightfoot, the President of S. John's, the Principal of Hertford and Mrs. Michell, the Principal of

S. Mary Hall and Mrs. Chase, the Principal of S. Edmund Hall, Professor and Mrs. Bartholomew Price, Professor and Mrs. Burrows, Professor and Mrs. Eaton, Professor and Mrs. Max Müller, Professor and Mrs. Palmer, Professor and Mrs. Pritchard, Professor and Mrs. Gandell, Professor Rawlinson, Professor and Mrs. Rolleston, Professor and Mrs. Stubbs, Professor and Miss Smith, the Head Master of Winchester, the Head Master of Lancing, the Warden of Radley, the Warden of S. Columba's, the Warden of S. Augustine's, the Dean of York, the Dean of Chichester, Canon Bright, Canon Furse, Canon Gregory, Canon King, Canon Westcott, Archdeacon and Mrs. Clerke, Archdeacon and Mrs. Pott, Archdeacon Lear, Archdeacon Sir George Prevost, Archdeacon Sanctuary, the Rev. Sir H. Baker, T. V. Bayne, R. M. Benson, H. R. Bramley, W. Bullock, W. J. Butler, T. T. Carter, R. Champernowne, H. O. Coxe, C. B. Dalton, J. Daubeny, Hon. H. Douglas, E. S. Ffoulkes, J. Hardie, C. E. Hammond, H. S. Holland, W. Ince, Dr. Irons, T. Keble, Dr. Lowe, J. R. Magrath (Senior Proctor), W. C. Macfarlane, P. G. Medd, J. W. Nutt, J. Ridgway, H. Salwey, W. A. Spooner, E. T. Turner, E. C. White, R. T. West, R. J. Wilson, E. Woolcombe, Col. the Hon. E. H. and Mrs. Legge, Lieut.-Col. Bagnall, Col. Shuldham, Mr. W. Butterfield, R. Few, A. Gibbs, H. H. Gibbs, H. Longley, J. Parker, M. Portal, G. Richmond, R. A., J. A. Shaw Stewart, H. Tritton, H. Wagner, Messrs. Parnell, sen. and jun., Mrs. Gibbs, Mrs. Combe, Miss H. Heathcote, Mrs. S. Lear, Miss Moberley, Mrs. Cooke Trench,

Miss Yonge, the Hon. Mrs. W. E. S. West, Mrs. I. Williams, &c., &c.

The offertories amounted to £853 2s. *od.*, and were devoted to the Keble College Extension Fund. The exact state of that fund and the remaining needs of the College will be seen from the accompanying statement.

KEBLE COLLEGE EXTENSION FUND.

The Warden and Council of Keble College determined in 1873, when the Foundation Stone of the Chapel was laid by its munificent donor, the late Mr. William Gibbs, of Tyntesfield, to mark the occasion by an effort to extend the benefits of the College to a larger number of men.

The Fund raised to build the College as a Memorial to John Keble was by that time completely exhausted. It had amounted to £50,025 10s. 10d., and had been expended in the purchase of the freehold site, and in the erection of rooms for 100 undergraduates and six tutors, of servants' offices, and of a temporary Chapel and Hall. By 1873 these buildings were fully occupied. The time which had passed since the opening had been long enough to shew that the special objects of the College could be attained, and that it could be worked in a way thoroughly sound and self-supporting, and yet at a low charge upon the members. The number of applications for admission was continually increasing.

The Warden and Council therefore undertook the extension of the College by building 39 additional sets of undergraduates' rooms (of which four have been temporarily fitted as Junior Common Rooms and Library), with rooms for three Tutors attached. They desired, together with this extension, to provide with as little delay as possible a suitable house for the Warden, who was lodged in small rooms in the College temporarily combined for his use.

For these purposes they opened a Fund entitled the Keble College Extension Fund, which up to the present time has amounted to £12,804 13s. 1d. The contract for

the new buildings was first taken, and in 1875, when they were almost finished and it appeared that the Fund would nearly meet their cost, the Warden and Council felt justified in proceeding to build the Warden's House. They were advised that, considering the successful working of the College, this step was financially justifiable, while they felt confident that, on the next occasion of appeal, the support of Churchmen, hitherto accorded so liberally, would enable them to clear the debt. They believe that the experience of six years enables them to say without presumption that it is possible to attain, in the provision of a sound and religious education, accompanied by a frugal and sober standard of living, and combined with the full advantages of College life, the object which Mr. Keble earnestly desired, and which was therefore chosen as indicating the best memorial to his name. The number of names received for entry abundantly proves how much such provision is desired and appreciated.

The debt remaining on all the works undertaken since the opening of the Extension Fund, and including the contract for the Warden's House (not yet finished) amounts to about £12,000. While the Warden and Council have incurred this debt deliberately, and with the knowledge that in a business point of view no objection can be made to it, they would yet remind the friends of the College that the amount of the debt remains a first charge upon College revenues. It therefore limits the resources which are available for Educational purposes: and those purposes will be served by any donations given to assist its removal.

The gift of the Hall and Library, offered to the College almost at the same time that they incurred their last liability, and of which the first stone is to be laid on the present occasion, will accomplish for the College works which are of the highest importance, but which would have been perhaps beyond what could ever have been attempted by any ordinary Subscription Fund. The

Warden and Council think that those who appreciate the work of the College will see in these noble gifts an additional reason for taking part in those portions of extension for which the friends of the College cannot expect the help of munificence of so exceptional a kind.

The Warden and Council do not propose to proceed to any further extension of the College until at least a large proportion of their present liabilities have been met.

Subscriptions for the Keble College Extension Fund are received by the Bursar, Lieut.-Col. Hon. W. E. Sackville West, Keble College, Oxford, by the Warden, any Member of Council or any of the Tutors, or may be paid direct to the Fund at either of the undermentioned Banks:—

Messrs. Herries, Farquhar and Co., 16, St. James' St.,
London, S.W.

Messrs. Parsons, Thomson, and Co., Old Bank, Oxford.

FORM OF A GIFT OF A GENERAL LEGACY OF MONEY
OR STOCK TO KEBLE COLLEGE.

*I bequeath a Legacy of £ free of Legacy duty to the
Warden, Council, and Scholars of Keble College in the
University of Oxford, for the general purposes of the said
College, and I direct that such Legacy with [* interest
thereon at the rate of £4 per cent. per annum] from
my death and with the Legacy duty thereon shall be paid
out of my personal estate not specifically bequeathed, or if
that shall prove insufficient, then out of my real estate not
specifically devised. And I empower my executors to raise
the sum accordingly, and I declare that the receipt in
writing of the Bursar for the time being of the said College
for the said Legacy and interest shall be a good discharge
for the same.*

* [In case of a general Stock Legacy, insert "a sum equal to
the dividend (if any) thereon."]

